

San Francisco, 28 June : 1900

THE PACIFIC

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Volume XLIX

Number 26

The Christ.

IN all ages of the world, under all the divine dispensations, among all classes and creeds, it is through Christ, and him alone, that any man, in any measure, has had the life of God. Christ is more than simply a personage who has figured for a little time in human history some eighteen hundred years ago. He is the Lamb of God, who was slain from the foundation of the world. He fills a larger space in the inner history of souls than in the outer history of the world. He was in-sphered in our humanity before he was manifested in our flesh.—*J. R. Shipman.*

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Published every Thursday at the Congressional Headquarters, Y. M. C. A. Building, San Francisco, by the

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

"First pure, then peaceable . . . without partiality and without hypocrisy."

W. W. FERRIER, Editor.

San Francisco, Cal.

Thursday, 28 June: 1900

An Irregular Proceeding.

Our Washington correspondent stated last week that it was reported that the Congregational church at Port Townsend had disbanded. The comment was that the action, if taken, was very irregular, inasmuch as the church had been organized by council. During the last few days a local news item in the Port Townsend Call of June 12th has come to our notice, stating that the decision to give up the work was arrived at just before the departure of Rev. J. C. Young, who had been the pastor for two years. The Call says: "Each member of the congregation was given a certificate entitling him to membership in any other church of the denomination, and then, by unanimous vote, it was decided to turn the church building over to the Building Society which helped to erect it, and which had not been fully paid. Thus the Congregationalists retire gracefully from the field of religious labors in this city, much to the regret of the communicants."

It is greatly to be regretted that the church acted without the advice of a council. We do not believe that a council would have advised the disbanding of the church. There are many good reasons for believing that nothing more than the suspension of the regular work for a time would have been advised.

The Port Townsend church was organized in 1889, at a time when the town had a population of at least 3,000, and was growing rapidly. There were but three Protestant churches there at the time of its organization. Among the persons suggesting its organization was D. L. Moody, who held meetings there for a week late in the year 1888. The church was organized by council in April 1889, with twenty-two members. At the end of the first year it had a membership of eighty-three. In 1891, owing to the failure of the Union Pacific to complete its railway line from Portland to Pu-

get Sound, and give the local railroad a trans-continental connection, the town began to decline. For several years the church has had a severe struggle. But there will come a time not many years hence when a Congregational church will be wanted and needed again in Port Townsend. The finest harbor on Puget Sound is there; the Custom House for the whole Sound country is situated there, though at present the greater part of the business is transacted at the sub-ports. But future years will bring changes that will make Port Townsend a busy competitor among the other places situated on the good harbors of that great inland sea. The reasonable expectations entertained as to the development of the Pacific Coast during the next ten or fifteen years cannot be realized and Port Townsend fail to have five times the population she has to-day.

We hope that the Church Building Society will hold the property for the church, which is certain to be needed there.

This action on the part of the church at Port Townsend suggests the need of more instruction of the people on the Coast in the customs of Congregationalism.

A correspondent of an English paper suggests that prayer be offered more frequently for journalists that they may be endued with wisdom and a love of righteousness. He states in his suggestion, what is everywhere evident, that a nation is largely what the press makes it. There are in California certain persons who remember The Pacific in their prayers every day of their lives. We wonder whether they ever remember the secular papers and their editors and managers in this way. Perhaps those papers would not appreciate the prayers as The Pacific does, but they might nevertheless effect in some of them a change for the better. We hear frequently, in the pulpit, prayer for persons in places of responsibility and influence in the affairs of the State and

nation. "Very rarely do we hear it for men in the influential field of journalism.

The Kingdom of God Coming Near.

What that phrase, "Kingdom of God," stands for is presented in pictorial form in the closing chapters of our Bible under the figure of humanity gathered about God, and of the city of God, in the light of which the nations shall walk. And what was said last week regarding the christianizing process going forward in the world bears on the same fact. In varying degrees mankind is coming under the dominance of "righteousness, peace and joy in the Holy Ghost," as the active principles of life. Not only individuals, but nations, are yielding to these influences; and the degree to which they are thus affected is the measure of their prosperity.

Two illustrations of the changes wrought on a large scale are at hand. One is the modern colonizing movements, under which a redistribution of the earth seems to be progressing. The character of these changes is still far enough from the ideal; but they show a distinct advance upon the past. The old barbaric lust for power, the old thirst for military glory, the old contemptuous indifference to any law but that of might, being relegated to the background in these later movements. The transformation of Siberia from a dreary land of exile to a region of homes and farms and varied industries is largely due to the spirit of commercialism. It is an effort of Russia, in behalf of her crowded populations, to provide new outlets of trade and new industrial resources; to build up the empire as a whole, not to selfishly exploit the colony for the sake of the empire. There may be ulterior designs of a more warlike character; there doubtless are. But the prevailing motive we may believe to be beneficent. England's relations to South Africa are radically unlike her attitude toward her American colonies in the last century. Even more significant are the additions which the past two years have made to our own national domain. Hawaii was not so much annexed as absorbed by the United States. The expanding life of the nation swept around and enfolded it. The act of Congress simply gave official recognition to an already existent fact. Humanity was the impelling motive to Cuban intervention; but Porto Rico and the Philippines, unlooked for and undesired, fell into

our hands through the agency of Divine Providence; and now that same force, deeper than individual will or public policy, more commanding than acts of Congress, working through the American conscience, holds us to the responsibility of lifting them up to the level of our own Christian civilization. In all this there is a distinct elevation above the low ideals of the past, and a corresponding approach toward the heavenly ideals of life and conduct. The danger-point is not yet past. We are still in peril of sinking below the magnanimity of our first impulses and of sacrificing the interests of the colonies to the supposed advantage of the mother country; but the prevailing spirit of the people is generous, and may be relied upon to overthrow the schemes of selfishness.

Another impressive illustration of the approaching Kingdom lies within the sphere of social relations. We do not now say that nothing is settled until it is settled *right*, and stop there. We add the corollary, that nothing is settled right until its social bearings are adjusted. Righteousness, we affirm, is a large and essential element of piety—and of righteousness, human brotherhood. He who loves God must love his brother also; in the same way, too, in which he loves God; that is, in the way of loving service. More emphatically than ever before we protest, "Hereby know we the love of God because he laid down his life for us"; and as its corollary we demand, "Whoso hath the world's goods and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?" So close, moreover, does public spirit lie to religion that men do not very much believe in the goodness of one whose religion does not include good citizenship. There is a growing conviction, too, that private ownership is a sin when held in opposition to the public weal. Many matters indeed, hitherto regarded as lying outside the sphere of religion, are now discovered to be in closest touch with it. And consequently, questions of eating and drinking; of business—its kinds and methods; the property one may rightfully possess, what, and how much, how acquired, and the uses to which it may be put, are all assuming an unprecedented importance. When, e. g., in a single issue of a daily paper we read that 1,260,-

000 shares of a great continental railroad are concentrated in the hands of a single holder, and that \$40,000,000 have been distributed during the past year, among the few stockholders of a corporation which has monopolized one of the great necessities of the common people, and when in close connection with these it is stated that 6,000,000 people in India are to-day starving for lack of what a pittance of two cents each would supply, the sense of incongruity is not only painful, but outspoken. Something is wrong, which it is felt that somebody ought to right. One-half the world has no business to be either ignorant of, or indifferent to, the way the other half lives. And people are moving earnestly to fix the responsibility for such an inequitable state of things.

There is hope in all this. It shows an increasing activity of conscience, an increasing consciousness of human brotherhood, an increasing determination, at any cost, to right that which is wrong. The commanding interest aroused by a Missionary Conference on the people and the press of the foremost commercial city of the United States; its power to attract the most eminent statesmen and scholars and to call out their enthusiastic tributes of praise, is another sign of the nearness of the heavenly to the earthly kingdom. And so is the new energy imparted to the demand for closer sympathetic relations in all Christian work, between churches, denominations and missionary boards. The treatment of trusts, and trades-unions, and tariffs, and treaties, as profoundly ethical and religious concerns, also marks a new era; as also does such an international gathering as that at The Hague, in the interests of peace, ineffective as it might at first glance seem. Manifestly, the world has made a long stride in the direction of celestial morality. It is coming very near to the kingdom of God; or, more accurately, the kingdom of God is coming very nigh to this generation.

This is the point to which all that has been said converges. The changes wrought in public sentiment have been effected, mainly, by the closer touch of the human family upon one another. It has not been so much through definite proselyting, or missionary agency, that the result has come about, but through their growing nearness one to another, their

better knowledge of one another, and the unconscious influence which they—individuals, families, communities, nations—have exerted one upon another. This closer intercourse has been the natural result of life, of the effort to do business, and to realize the ideals of living, personal or associated. Evolution, natural selection, and the survival of the fittest, all have entered into the process.

It brought the Son of God to earth. It was the power which wrought through him upon all with whom he came in contact, and in proportion as his life touched theirs. This was the distinguishing feature in that "kingdom not of this world," of which he spoke to the Roman governor, of which the foundations were laid in his own atoning life and the superstructure made over as a sacred trust to his followers for all time. Beholding as in a mirror the glory of the Lord, human hearts are swayed and human lives progressively transformed into the same image.

That is the power which, under his controlling Spirit, has been working more or less perfectly in the conscious or unconscious activities of mankind, ever since God took the race in hand to perfect it. Always it has been the coming near the touch of the higher which has lifted the lower up into a larger sphere and a nobler life. And to-day it surrounds and presses upon the world as never before. The powers of the world to come are stronger than when the Lord ascended from Olivet. Christianity means more. It offers a larger, more enrapturing outlook. It is richer in its conscious grasp upon its supplies for the needs of this suffering world. It can hold forth Jesus Christ as the supreme need of every man, with a more joyously confident tone. Its gospel is a truer and more winsome message. The church of Christ, despite its shortcomings, never so well deserved honor as "the pillar and ground of the truth." The Christian life never enshrined so many inspiring opportunities, such blissful privileges or so imperative obligations. The command to preach the gospel everywhere, to everybody, had never so loud and insistent a ring; the honor of such service was never so alluring; the folly of godlessness never so woeful. The kingdom of God is near, is here, is about us, and we can not escape it. The New Jerusalem, as presented to this generation, "in terms of life,"

was never so gloriously possible; the outcome of redemption so certain, so grand, and so close at hand. "Blessed," forever and forever more blessed, "are they that wash their robes, that they may have the right to the tree of life, and may enter in, by the gates, into the City."

Notes.

Pacific University at Forest Grove, Oregon, has had a prosperous year. Tuition receipts were the largest in the history of the institution.

The Disciples have asked Prof. R. R. Lloyd of Pacific Theological Seminary to give the Bible lectures at their summer school at Macatawa Park in Michigan this year.

The W. C. T. U. annual mid-summer meeting will be held at Pacific Grove from July 29th to August 3d inclusive. Miss Denton of Japan is announced to talk on the white ribbon work in Japan.

Dr. Parker of London has completed twenty-six years of Thursday noon-day preaching in the City Temple. The London Christian states that he has been most emphatically evangelical and evangelistic in his preaching of late years, and that the audiences never have been larger.

The New York Evangelist says in a review of the new book by Professor Paine of Bangor, entitled "A Critical History of the Evolution of Trinitarianism and Its Outcome in the New Christology," that "Bangor Theological Seminary must be for the present a good place for Congregational students to avoid."

If there is any Congregational church in California whose members have not been thoroughly instructed on the constitutional amendment for the exemption of church property from taxation, such instruction ought to begin at once. California is the only State taxing churches. It is important that the proposed amendment be adopted.

Two weeks ago we had a survey of Home Missionary work in California and Oregon. These articles were in substance the reports made by the Superintendents at the annual meeting of the Home Missionary Society in Detroit. The report from Washington was not received at this office. Accordingly, Superintendent Bayley was asked to furnish about a thousand words concerning the work in Washington. His article is published this week.

The college consolidation question in Southern California seems to be settled now. The institutions will continue separately. The last declaration came recently from the trustees of the Methodist College. The resolutions

adopted by them state it as their unanimous opinion that the best interests of the Methodist Episcopal Church of Southern California require the maintenance of a Methodist college under its own control and influence. The outcome is as The Pacific predicted last year it would be.

The Pacific Coast Congress lives and will continue to live in the lives of all who had the privilege of attending it. We hear from it on all sides. Rev. C. P. Dorland of Los Angeles says in a personal letter to the editor: "Your two issues of The Pacific, containing the report of the Congress, are the best of the year. The good influence of the Congress, its wide range of subjects, its earnest, consecrated members are all a constant inspiration to me whenever I recall the events of those days. I should be glad to have the next meeting in two years instead of three."

A correspondent of the California Christian Advocate tells of a good religious atmosphere at the University of the Pacific. He says that it is the testimony of many students that they went there with little knowledge of or interest in Christianity, but that their ideals of life had soon undergone an entire change, brought about by the Christian influences everywhere exerted there. This is in line with the testimony given not long ago concerning Pomona College, in effect that it was a very unusual thing for any one to go through that institution without becoming a Christian.

The Hon. Horace Davis said recently concerning the Pacific Unitarian that he regarded the publication as worth more to their cause than any single church on the Coast. Resolutions adopted at the recent Unitarian Conference declared that the paper was the indispensable instrument and sustainer of their organic life as a denomination upon this Coast. This is the opinion substantially of every denomination in regard to the Church paper. And all who do not support them fail in their loyalty to that which more than any other thing makes their Church life and work what they are.

Miss Alice H. Luce, lately chosen as Dean of the Woman's Department of Oberlin College, went to Wellesley some years ago a poor girl; took the four years' course in three years, paying her expenses in part by working for the teachers. To-day she has wide recognition as a person of superior scholarship. Mrs. Pauline Durant, one of the founders of Wellesley, where she has been teaching, writes concerning her: "She holds and exercises the highest ideals of an earnest Christian character. Of her Christian influence, one of the most earnest girls, an officer in the senior class, voluntarily stated that of all her teachers in Wellesley Miss Luce was the one who brought her religion the most frequently and fully into the class room."

Chronicle and Comment.

It is everywhere admitted that the Republican party has put up a strong national ticket. Since the election four years ago that party has been in many ways strengthened in the confidence of the people. The years have been prosperous years, and it would seem that President McKinley, with now and then an exception, stands in more sympathetic and popular relations with the people than he did when he entered upon the Presidency. New York is a pivotal State; the party carrying New York will, in all probability, win. Theodore Roosevelt is a strong man in his own State, and his nomination for the Vice-Presidency adds greatly to the strength of the ticket.

Last year a Newman Club was organized in the University of California by the Catholic students in attendance. The Secretary writes concerning it: "The objects of this society are to bring the Catholics of the University in closer relation with each other; to enable them to know more of the tenets of their faith and the chief writers of their Church, and to bring prominent men to lecture before the University. The club has two meetings a month, which are devoted to the study of representative Catholic writers. Beginning with the fall term prominent priests, laymen, and professors of the University will be asked to speak to the members on questions of Catholic interest. At the opening of each college term a reception is given to the Catholic students entering the University. Other socials are held from time to time during the year. The Newman Club has received the most courteous treatment from the students and faculty of the University. All the privileges accorded to other student bodies have been accorded to it. One of the leading non-Catholic regents and many members of the teaching corps have been approached and are unanimous in their appreciation of such an organization."

The San Francisco Chronicle states in its editorial columns that a correspondent suggests that "it would be a graceful thing for church-going people to show their appreciation of true heroism by taking up a special collection for the widow and children of the fireman who sacrificed his life while rescuing an old man threatened by the flames of a burning building. He evidently thinks that such a course would in a measure offset the promptitude displayed by business men and the members of the different theaters in their efforts to alleviate the distress of the bereaved family, and there is some force in his observation that denominational people are apt to overlook opportunities such as this affords to do affective work." We fail to see any good reason for the suggestion. Among the business men who have contributed are many church-going people. This thrust at the churches is one of

many that arise, sometimes from thoughtlessness, at other times from malice. In their appreciation and helpfulness the church people and the church-going people have never been distanced by any other people. It was their great leader who brought into the world the spirit of true brotherhood, and it requires no special search to discover in church circles more of the manifestation of that spirit than elsewhere.

Speaking recently concerning the Training College for Sunday-school teachers instituted in Birmingham, England, Dr. R. F. Horton said that he could not imagine a place better fitted for the commencement of a work so important than Birmingham. He expressed unbounded admiration for the men and women who carried on the work of the Sunday-schools. To his mind the orders of the Sunday-school teachers were infinitely nobler than the orders of the ancient religious houses, but while impressed with the importance of the Sunday-school teachers' work, and the zeal with which it was performed, they might reasonably feel that to-day a degree of preparation was necessary for it which perhaps was not necessary in the early days of such schools. During the last twenty years the general intelligence of boys and girls had improved, and the task of teaching, both in the day schools and the Sunday-schools, was much more difficult and one which required more preparation. He still believed in the old qualification for a Sunday-school teacher, but they had to modify a conception which was so simple years ago. The object of the teacher was not to tell the children as he might a Chinaman or an inhabitant of Central Africa the central fact of Christianity, but in some way to so grip the soul placed within his influence that the glad tidings already familiar would come with the impact of a new truth, and lay hold of the conscience and convince the mind.

It is of interest and importance, not only to note what the people of to-day are reading, but also who it is that is doing the reading. A librarian in a small city in an Eastern State has been making a note for some time of the books the men and women of the place were reading. According to the record the women of that little city are giving more attention to the best literature than the men are. Fiske's "Through Nature to God" had for its readers seven men and eight women. Drummond's "Ascent of Man," eight men and twenty-five women; Nordau's "Degeneration" showed a record of sixteen men and twenty-two women; Wallace's "Wonderful Century," five men and seven women. Milton's poetical works were read by seven men and twenty-five women; Dante's "Divine Comedy," by nine men and twenty-two women; Matthew Arnold's Essays, by three men and thirteen women; Lowell's "Among My Books," by

four men and eleven women; and "My Study Window," by six men and twenty-seven women. We should not be surprised to find it very much the same the country over. Such, indeed, are the indications. How shall the situation be explained? If it be said that the women have more leisure for reading than men have, the busy woman will arise and enter denial. If it be said that women are more intellectual than men, the one saying it might receive smiles from one side and frowns from the other. Lest some of the readers of *The Pacific*, who have tried to muzzle the paper editorially on two or three other matters, should put in an appearance, either in person or by letter, we submit the problem without further comment.

Among the Churches.

Dr. Talmage is drawing large crowds in England.

The sum of \$2,450,000 is spent annually in Christian work.

The Church of England gives about \$4,500,000 annually for foreign missions.

The London City Mission supports 458 missionaries. Of this number 335 are engaged in domiciliary visitation.

In Philadelphia 611,000 Protestant adherents have 580 churches; and 300,000 Catholic adherents have 80 churches.

Bishop Potter of the Episcopal Church condemns the extemporaneous sermon. Quite frequently it condemns itself.

It is announced that the Rev. C. M. Sheldon will give three months to Christian Endeavor work after he returns from his trip abroad.

According to the figures of the last world's census Catholic Church adherents numbered 240,000,000; Protestant, 150,000,000; Orthodox Greek, 100,000,000.

Bishop Hamilton will occupy the episcopal residence in San Francisco. Pacific Coast Methodism is anticipating much good to the work because of such residence.

Trinity church, New York, is the richest church in the world. It was started as a mission by the London Society for the Propagation of the Gospel in Foreign Parts.

The Presbyterian Church in the United States having the largest membership is Bethany in Philadelphia—3,047. Its pastor is Dr. Dickey, who was Moderator of the last General Assembly.

President McClure of Lake Forest University says that the man in the pulpit never had a better chance to make himself felt than to-day. And he says further that the world needs

preachers who are true-hearted, magnanimous, wise, clear, self-sacrificing, and need them tremendously.

Professor Blackie of Edinburgh said a few years ago: "I am certain that what happens is the expression of God's will. I am equally certain that God's will is unchangeable. I have, moreover, an instinctive desire within me to pray to God for blessings. These two things seem irreconcilable. Some would say that they are inconsistent. Still, I believe in both, and will continue to do so, let him reconcile them who will."

The Jesuits of Manila issued recently a pamphlet for the guidance of Filipinos in religious matters, in which it is stated that "the commands of the Church must be observed in the same manner as the law of God. You must subject your own judgment to that of the Church and think exactly as the Church thinks, for it cannot be overcome. Finally, you must hold the belief that the Church, by its origin, has a divine and supernatural authority, and is moreover superior to the civil authority."

In the Unitarian headquarters in Boston may be seen a beautifully printed, handsomely framed card, bearing the words: "Our Faith: The Fatherhood of God; The Brotherhood of Man; The Leadership of Jesus; Salvation by Character; The Progress of Mankind, Onward and Upward Forever." The Rev. B. B. Tyler, a leading minister in the Disciple Church, says in the *Christian Evangelist*: "I think I could subscribe to this declaration of belief myself. The words, 'salvation by character,' may need explanation. As I would explain them I believe in that statement."

The Episcopal diocese of Massachusetts has taken action providing for an allowance of \$500 per annum for every clergyman who has worked in that diocese for twenty-five years, who may wish to retire from the work at the age of sixty-five. All that will be required to secure it will be for the clergyman to show that his circumstances demand it. Frank Leslie's Weekly says, in this connection: "The denominations generally might well curtail the sums which they invest in expensive edifices, used only for a few hours each week, and turn the amount thus saved toward the support of the faithful and deserving men who have given their lives to the upbuilding of the Church."

The last descendant of John Bunyan has just died at Lincoln, England, in the person of Mrs. T. M. Keyworth. The last male descendant died many years ago, and a monument is erected to his memory in Lincoln Cemetery. Now the honored line is extinct. Mrs. Keyworth was nearly ninety-nine years old.

The Pacific Coast Churches and the Orient.

[A part of the address given by the Rev. Dr. R. F. Coyle of the First Presbyterian church, Oakland, at the Pacific Coast Congregational Congress.]

That wonderful developments are soon to take place across the Pacific is universally admitted. The eyes of the world are that way. More than half the population of the globe is in the Pacific area to-day. Already the ocean carrying trade is shifting from the Atlantic to the Pacific. In a single decade, from 1884 to 1894, shipping on the Pacific Coast increased 125,000 tons, while that on the Atlantic coast decreased 130,000 tons.

Look at China. Fifty years ago it was practically closed, walled in by its own exclusiveness. An unyielding conservatism stood guard over all the paths of progress. Outside nations were allowed to touch only the fringes of the vast empire. But a mighty change has come. Steamships not only ply along the coasts of China now, but sail up and down all her navigable rivers. Telegraphs are making nerves. Railways are opening up the country and knitting it together. Factories are being established. Mines are being operated by modern methods. The press is getting in its work everywhere, opening the eyes of the people, increasing their restlessness by making them hungry. Before long China's 400,000,000 will be buyers in the markets of the world. And what is going on in China is going on all over the Orient. Doors are swinging back; barriers are crumbling. The young, enterprising, resistless West is pushing in everywhere. So that, in the next few years, there will be a development of trade in the Orient such as the world has never seen.

Coincident with this awakening of the hoary East comes the expansion of our own country, whether for weal or for woe. In this movement of expansion we on this side of the continent are on the firing line. We are in the place where two seas meet and commingle their waters. Hence, in all the world I do not believe the Church of Christ stands in a position of so much relative reach and importance as right here on this Coast. It is supremely strategic, and our church statesmen are blind if they do not see it. No light for Christ will shine so far at this present time as the light that burns on these Pacific shores. The man who stands in a Pacific Coast city pulpit to-day stands in about the most important pulpit on earth. Nowhere else will his influence for good carry to so great a distance if he is faithful and fearless and true to his Master. The churches of the living God here in this Western world have a magnificent opportunity, but always over against opportunity the Lord sets responsibility. How are we going to enter these doors and meet these responsibilities?

It is certain that we shall not make much

of an impression upon the Orient with any gospel shorn of its evangelicalism. The preaching of ethics casts too short a line. The only truth that can avail is truth that cuts to the very roots of life. With singular and significant unanimity the missionaries of the great Ecumenical Conference testified that all their victories were won and all their achievements were made by the gospel of the Crucified. You will pardon me if I say that, in my judgment, what we need as Pacific Coast churches in our relation to the Orient is a thorough revival of evangelical religion and evangelical preaching—straight, persistent, evangelical soul-winning—from Puget Sound to San Diego. We seem to be almost afraid to talk about conversion and soul-winning any more, lest we should be rated as back numbers. That kind of thing is not popular. But when was the world ever lifted and turned upside down by that which was popular? Salvation by evolution certainly will not do. It will never meet the demands of the situation. It is too easy. It isn't heroic enough. There must be something more strenuous, something radical enough and powerful enough to grip the consciences of men; something that can revolutionize and reconstruct their whole nature, and that something is to be found only in what we understand by evangelicalism.

And here I may say that one of our great weaknesses to-day as ministers and churches seems to be in the fact that we are so busy devising channels for new activities that we are ignoring springs. We will be ethical, we will be humanitarian, we will be benevolent, we will multiply plans for loving, while we are in great danger of forgetting the sources by which love itself must be fed. What I mean is that we are so engrossed in the service of love that we are drifting away from the Lover. Hence, what we need to feed our love, to make it deep and strong, is to get back in our thinking and preaching to the central mystery of redemption—to Jesus Christ and him crucified. Nothing impressed me more in the Conference than the fact that all the great achievements of the century, in missions, were made by lovers of Jesus. The waters of Christian philanthropy flow far and flow deep and flow unceasingly only as our pulpit-piping is kept in constant connection with the great Fountain.

In our relation to the Orient we need to bring our practice of brotherhood up to the level of our profession. We all believe in human brotherhood and we like to talk about it. No other sentiment is more frequently on the lips of convention orators. We say that the brown man is as much our brother as the white man. We are all one family. It sounds well. But you know that right here where the two seas meet, where the two civilizations im-

pinge, there is a good deal of race prejudice and race antipathy. We have our Geary law and our exclusion act and our sharp lines of distinction, and yet we are "brothers." The orientals are not blind. They see it, and it is not surprising that they should very largely discount our fraternal professions. I know there are difficulties, but if the spirit of Jesus is to dominate in our churches, if we are to repeat with our Oriental fellow-men the Lord's prayer in sincerity and in truth, if we are to win them to the Christianity of Christ, we must guard ourselves against those small race prejudices which are so common on these shores.

We need unity and co-operation amongst ourselves. You have read the ringing words of your own Dr. Behrends before the great Conference in New York. I have often tried to say something of the same kind, but I have never been able to say it half as well as he did. Some of you prodded me a little sharply for what I said about comity a year or two ago, and perhaps I deserved prodding; but I assure, you I believe in comity to-night just as little as I did then. Comity is low ground. It is the ground of rivals in business, and are we who love our Lord Jesus Christ rivals? The field is the world, and what right have we to parcel it out and build denominational fences around certain portions of it and set up our signs, "No Congregationalists Wanted Here," "No Presbyterians Wanted Here," "No Methodists Wanted Here," and so on. The pure wind of God's highlands does not blow there. We need something more honoring to Christ, something less bewildering to the heathen, something that will represent solidarity of movement, and that something is denominational fusion.

It seems to me to be useless to undertake to federate our forces abroad if we do not federate at home. If we can not have unity and co-operation in our own land and on our own shores, what co-operation we may have in the ends of the earth will amount to very little. What we need is to come together at the center, to come together at the base of supplies, and then the skirmishing lines will take care of themselves. For years and years we have had unity in talk. We have been smiling upon one another and shaking hands with one another in conferences and assemblies. We have been making proposals of union, writing articles of agreement, and no doubt something has been accomplished. But what is needed now is unity of action. Proposals and articles may sometimes act as buffers; they may keep our denominational cars apart, instead of linking and vestibuling them together in one solid train. The thing demanded now to solve our problems, to rise to the emergency of this new era, to meet our new responsibilities as Christian churches, to roll away forever the

reproach of division and rivalry, is the unity of co-operative work.

On the morning of the famous battle of Lookout Mountain our federal regiments were scattered and isolated about its base. But the command was given to climb, and as they climbed they came closer and closer together. They worked toward the summit, constantly drawing nearer and nearer, until at last, above the valley and above the clouds, they stood shoulder to shoulder on the top, under the one flag of the nation. If we are separated, if we stand apart in our denominational camps, it is because we are down on low ground. We are too near the base of the mountain. What we need is to climb higher, to push up, to push fast and push hard, and never stop until we stand together, in loving comradeship, heart to heart and hand to hand, upon the top, under the banner of the Cross.

Home Missions in Washington.

By Rev. A. J. Bailey, Superintendent.

There are in the State about one hundred and fifteen churches, besides a dozen more which have a name to live, but are dead. For this work sixty-five pastors are now in service, and thirteen churches are seeking pastors, most of them in hopeful correspondence with available men. Sixteen of the churches are self-supporting. Over one hundred churches and a score of preaching stations are regularly supplied with pastors, except during brief intervals, when pastoral changes are being made. The work is reinforced by from three to six general workers, with evangelists for special meetings added for occasional help.

We have ninety-three houses of worship, thirteen of them burdened with debt. Twenty-four churches are provided with parsonages, of which seven are free from debt, and of the others the debts are, in most cases, to the C. C. B. S., and payments are being made annually. Six houses of worship, and as many parsonages, are needed this year for churches now considering building propositions. A large number of churches have repaired their houses of worship recently, and some have enlarged to provide for increased attendance in church and Sunday-school. But with all that has been done, and all that is likely to be done soon, many churches worship still in schoolhouses, and others are but inadequately equipped for the work which they are trying to do.

Without suggesting comparisons of any kind it may be interesting to know, and not out of place to say, that two-thirds of our ministers now in the State have enjoyed the advantages of college and seminary training, or an equivalent. Ninety per cent began their ministry as Congregationalists; ten per cent have had some experience in other denominations.

The great difficulty in the work at present is to provide sufficient support for pastors. Young men fresh from the seminaries must quite often provide not only for support, but, beyond this, for the cancelling of a debt incurred for an education. Men with families to support, and especially those with children of school age, must look for places with educational advantages for their children. While the average salary is somewhat larger now than a few years ago, it is still too small for the support of a family, to say nothing of lack of attraction for well-equipped men. Ministers are not often mercenary; but they do want to be honest, and to live above financial reproach. But on salaries no larger than the present this can not be done without the strictest economy, and in most cases much personal sacrifice. The library is neglected, current literature comes but sparingly to the missionary home, associations and other meetings of the kind are out of the question. Home missionary work requires a great deal of sacrifice that is not appreciated by those who have not studied the conditions of it.

There is, however, a very bright side to the work in Washington. Not many churches have been lost during the long financial depression. Some churches which have been temporarily suspended have recently been revived. Others are showing signs of resurrection. New churches are being organized, and the prospects along this line cause both hope and anxiety.

As ever, our churches are ready to meet others more than half way in the matter of comity and co-operation. The idea of a federation which does not look to the absorbing of one church by another is gaining ground. But the thought seems to be new to most churches and missionary committees, and experiments are suggested with fear and caution. In various ways, however, denominational competition is giving way to co-operation. In one case the same pastor serves two churches—Congregational and Presbyterian. In two cases Congregational and Baptist churches occupy the same house, the pastors alternating in the conducting of the services.

An interesting problem is now waiting solution in a community where all denominations are represented. A house of worship must be built and for that reason church organization is essential. The people are discussing the problem of one church or many, with the prospect of a federation of at least three denominations. We can only wait patiently the solution to know whether or not we may be asked to take the responsibility of that work.

Rural and isolated communities are needing special attention. A missionary exploring in such fields found a neglected spot, held services in a school house, and soon a revival united the people and a church was organized.

A territory of forty miles square, where we have a house of worship but no pastor, is now calling for a shepherd to gather the flock. Some good Sunday-schools are maintained in this field, but the people need a leader and some one to help them in the Christian life. The only attraction such fields can offer is the need and helplessness of the people, and the hope that faithful Christian work will save some of them.

The increase in missionary offerings is not large from year to year. But some progress has been made. Many of the churches are adopting advanced methods of collections, and regular monthly meetings for the study of missionary work, and for a better knowledge of the work at home and in foreign lands. In most cases where these methods have been tried the offerings of the churches have been greatly increased, and the missionary meetings are well attended and thoroughly enjoyed.

Churches can not be strong until the members are acquainted with other. In a new country where the people come together as strangers, and especially if they are strangers to the church fellowship into which circumstances have placed them, they need time to get acquainted with each other before they can do their best church work. And the churches as such must get acquainted with each other. The churches of Washington are beginning to feel the strength of better acquaintance. With acquaintance and prosperity comes a spirit of self-reliance, which precedes self-support and which is a certain guaranty of it. Self-reliance does not always suggest independence of the best sort at first with churches, any more than with young people coming to maturity. But when churches begin to feel responsibility for any essential church interests they will soon, as a rule, accept all responsibilities which are made to appeal to them as such. And Washington churches are reaching maturity. They can not do as much as they would like to do. But they are ready to stand and be counted for all they can do in the kingdom of God for the saving of the world.

Sabbath Observance.

The Committee on Sabbath Observance for Southern California calls the attention of the pastors to the resolution adopted at the General Association meeting, requesting each pastor to preach at least one sermon during the year on the subject of Sabbath observance.

E. Cash, Chairman.

The fountain of content must spring up in the mind, and he who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition will waste his life in fruitless efforts and multiply the griefs that he proposes to remove.

Acorns from Three Oaks.

By Aloha.

VACATION PLEASANTRIES.

Aside from the linguistic light a graduate gets who has made only average attacks on Greek roots, he hears so many college pleasantries he gets alert for some of the merriment which so brightens our work-a-day world. Who can grudge man the restfulness which comes from playful spirit, who can recall what stories did for Lincoln, as well as what Lincoln did with stories? That was an enterprising and venturesome father who met his boy's inquiries into marriage mysteries with the assurance that the man who married three times was guilty of "trigonometry." He hit the gamin by him accurately when telling him that a bigamist was a man who married two wives. "What, then, is it to have one wife, father?" "To have one wife, my son, is *monotony*." The lightning flashes of President Northrup's fun at the banquet of the Minnesota University have not put out of my mind the cloud under which I left San Francisco when a certain Oakland judge threatened to have me arrested for bigamy because I came to marry a beloved young parishioner of the happy Minnesota days. I was even guilty of the "trigonometry," and the learned judge of the City Beautiful only smiled on me. Here I am, whirling safely toward Oberlin by the blue waves of Lake Michigan, and do not call it "monotony" to escort to the Jubilee the lady who first listened to my addresses after she addressed me there four decades ago. Chief Justice Chase praised her paper. I pocketed it.

I think I may have seen the little boy at Minneapolis who told his mother, after reading and hearing about Eve, that he thought he might be going to have a little wife, for one of his ribs ached dreadfully. It was such a thunderstorm as we don't hear in California. Katie cried for fear upstairs. Her papa tried the usual comfort. "Lie still, dearie; God is upstairs, as everywhere." It worked until the next crash came, when a little figure in white came to the head of the stairs. "Pa, pa! you come up here and stay with God and let me go downstairs and stay with mother." There has been drouth until we welcomed fine showers with California exuberance. How good it sounded! And it came in the night, followed, as at home, by clear, beautiful days, making it a joy to get out into God's refreshed world. And the showers lent their joy to the "Linen Showers," and "Book Showers," and "Flower Showers," which are ways young people take to show generous enthusiasm for young couples, and which are better far than high bridges between flats; to let young pairs get away unbeknownst from rice showers and old shoes and teasing. Better save the rice for

starving India! The latest pleasantry which lodged under my rib was that of my very generous friend, Rev. Clarence F. Swift, who has given me royal welcome to my old pulpit. Deservedly Doctored by Knox College, he says he has been well contented hitherto to be an A.M.,—average man. Aloha was about as well pleased with that as with President Northrup's compliment to the agriculturalists, whose learned profession, he said, and said justly, was the only one not overcrowded with college men.

STAND BY OUR ENDEAVORER.

Superintendent Maile has helped our Paso Robles church to make wise choice of Rev. F. W. Reid to take the delicate and arduous, but most interesting work there. Let us not go back of the council which decided it was the clear duty of the church to go on there, even in a community apparently "over-churched, but not over-preached." Nor over-worked! Let all who have subscribed loyally pay, sending directly to the pastor, who has had architectural experience, and may, with God's blessing, carry to their reasonable fruition Pastor Belt's plans for a central and useful building, and his prayers for a young man soon to take his place in spiritual work. My heart and hand go with my pencil. The council has clarified my vision, though I am not ashamed of my question. Brother Reid's problem is not his alone. Nor is it Southern California's alone. It is a peculiar call of duty. Let us meet it with both chivalry and consecration.

DON'T WORRY.

It is too hot weather hereabouts to worry. Heat is good for prunes and corn, but hard on men. A noble woman and a devoted friend of missions, useful and busy in all this Mississippi valley, confessed to me her anxiety for funds to carry on the work of the Saratoga Missionary Settlement. "Already the contributions for the famine are cutting into the regular donations, and here is another claimant for funds." Not yet, friends. No mails have come from Saratoga. They only look for opportunity to do a little more good. Climate, scenery, good schools, good roads, abundant fruit, cordial hands, praying hearts—these they have, and President Capen of the A. B. C. F. M. sees harbinger of good in the loving venture of the Saratoga church. One dear missionary already thanks friends there for the welcome and the good cheer which have brought her well on the way to health. We shall do all we can for the next comer, and the next. The welcome is ours, and just as much of the work and care as God shall make us able to bear. But he does not call us to worry. The Holy Book does not command it, and we mean to live by the Book. We think Saratoga has given to India famine sufferers as much, in proportion, as any town in

the State. If others have done better we are glad. But our gifts and labors of love for India have not shrunk our apportionment for the regular work. Watch us and see: "Stir up our pure minds by way of remembrance" if you find us lagging. Let no dear, solicitous soul worry about us. If missionaries are strong, famous and prosperous, brimming over with purpose and hope, we will invite them to show us how to help their devoted co-laborers, less prosperous. Saratoga's environment is worthy the attention of the most cultured lover of art and nature. Something that God and angels rejoice in was born in the hearts of the little church there when they voted to make it a haven for the missionaries. They tell us, this way, that quite a number of those sent out by the Women's Boards are looking towards home and rest, but are *homeless*. Our hearts go out to such. The more unselfish and devoted they have been the more we want to help. Use us if you can, you who feel responsibility for God's missionaries and ministers. But do not worry. The work is His. He will care for it. "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me."

TWO GOOD VACATION BOOKS,

Full of smiles and tears! Indeed, they are good for those who must stay at home. They have the atmosphere of joyful work. They take you along the Canadian railways and mountains. They sketch crags and canyons and wild men, and witching women. And love, sanctified and unsanctified. And the gospel that saves. "Ralph Connor" is the writer. Believe me, you will thank me if I persuade you to buy, of F. H. Revell & Co., the "Sky Pilot" and "Black Rock." Put them in the Sunday-school library.

The Enslavement of Sin.

By S Bristol.

A correspondent has recently written me that, during the thirty-two past years of his life, his soul has been dominated by certain sins, as no African slave has been by a cruel master. "Once," he writes, "I was a free man. I enjoyed religion—the liberty of the sons of God." But I was inveigled into certain sins. I thought the aberration was only temporary—that I could soon return again. When I attempted it I found the bands had become strong; so strong that after a feeble struggle I postponed the final battle to a more convenient season. And I even fixed upon a definite time when I would surely strike for liberty. But when it came I found the power of habit and indulgence had become confirmed and strengthened, and my power and disposition to resist greatly lessened. And thus," he writes, "it has been year after year, till thirty-two of them have passed, each leaving me more hopelessly enslaved than its predecessor.

I have resolved and re-resolved, but only to break my resolutions and become more and more hopeless. I am the bondsman of sin! 'O wretched man that I am, who shall deliver me from the body of this death?'"

I wrote to this man a sympathetic letter, telling him that I, too, had been under that cruel taskmaster, and knew how vain were unassisted human efforts to escape the thrall-dom. And then I tried also to answer his Scripture-quoted question, "Who shall deliver me?" in the words of Paul and out of my own experience: "I thank God, through Jesus Christ our Lord." And then I tried to tell him how I obtained his powerful help, and of the new joy and peace and strength which came with the liberty wherewith he makes his people free; and that the Great Deliverer came, not to tarry only for a night, but to abide with me forever! That for sixty and three years he has been with me in all my sojournings, his angel going before me, bearing a flag of victory, at the sight of which the old enslavers fled in terror!

And then my correspondent wrote me of particular sins, and of his peculiar temperament and unfortunate surroundings, and asked: "Does your experience and do the Scriptures warrant the belief that it is in the gospel plan to deliver one hemmed in and enthralled by such difficulties as these?" In reply I quoted the words, "Wherefore he is able to save *unto the uttermost* them that come to God by him." Also I pointed to Christ's exhibit of power in healing all manner of ailments brought to him for cure—bodily and mental—and to his words: "All power is given me in heaven and on earth."

Happily, also, I was able in the line of experience to quote the testimony of others, to victory complete and final over those identical obstacles which seemed insurmountable to him. Thus far the history of this correspondence. It suggests some thoughts of a practical nature.

1. This is not a solitary or even a rare case in our church. This man is still a member of the church. His pastor knows nothing of his condition; so he writes me. In all our churches there are persons in bondage to besetting sins, which baffle all their attempts to overcome them.

2. It is the especial business of the preacher or pastor to find out such cases and help them to victory. Are we doing it?

3. How can we do this, unless first we have a large experience of victories over sin ourselves? "Thou hypocrite! first cast the beam out of thine own eye."

4. The supreme enslavement in our world is that of the spirit, not the body. Civil slavery is bad enough; but it is temporary and trifling compared with soul-slavery. My body enslaved by man, I can still be happy; for my

soul may rejoice in the freedom of the sons of God—and to-morrow the earthly master's power is over. My soul enslaved, a worse than a Lagree or Nero holds me in his leash, and is dragging me down into ever-deepening depths of bondage and despair!

Montalvo, May 26, 1900.

Home Missionary Influences.

At the meeting of the Home Missionary Society in Detroit the influence of home missionaries in making Michigan the great and influential State that shenow is was set forth in an address by Secretary William H. Warren. Prominent educators, he said, told him that there is no State in which the system of public instruction is superior to that of Michigan, and very few in which its equal can be found. In 1831, when Michigan was but a Territory, a Congregational home missionary held the first religious services that were held in the counties of Jackson, Calhoun and Eaton. When the Territory became a State the first representative in Congress suggested to the Governor the appointment of this home missionary, the Rev. John D. Pierce, as Superintendent of Public Instruction, expressing the conviction that he was the man above all others for the position. In this connection quotation is made from "Michigan," by Judge Cooley, in the "American Commonwealth" series, as follows: "The governor was favorably impressed with his views and sent for Mr. Pierce, with whom he had a long and satisfactory interview. The result was his appointment to the office and the commitment to his control of the whole subject of state education with the charge and management of a million acres of land. The legislature called upon him to prepare and report a system of common school and university education, and the report was made, approved and adopted the very year that the State entered the Union. The system reported has, in the main, been in existence ever since." Said Secretary Warren: "When Congregationalists in the East sent that home missionary into Michigan and sustained him there they did more to make the State what it is to-day than has been done by many a political party from that day to the present." Other results of home missionary work were shown by mentioning some of the men whom Michigan has given to the work elsewhere. "A few years ago, Dr. Walter M. Barrows was one of the beloved and honored secretaries of our national Home Missionary Society. He was also pastor of more than one of our stronger churches in other States. His brother, Dr. John Henry Barrows, who was at the very forefront of the Religious Congress held during the Columbian Exposition in Chicago a few years ago, now the honored and efficient President of Oberlin

College, is rendering most valiant service for the cause of Christian education. They were both born when their father was a home missionary pastor in small country parishes in southwestern Michigan. The home missionary work of Michigan gave to the Congregational Home Missionary Society and to the nation our Brother Puddefoot, whose burning words and addresses have kindled the fires of missionary zeal and generous giving to this most worthy cause in many a heart. Our Brother Paddock, too, after completing his studies in Oberlin, began his life-work as a home missionary pastor here in Michigan. He found a boy, the son of a farmer, whose father was unwilling that his son should go to school, giving as a reason that, if he did, he would not be worth anything to hoe corn. Mr. Paddock, however, finally secured the father's consent and started the boy on his future career. To-day he is one of the leading horticulturalists of the country. His word is authority in our own and in other lands on all such subjects. This Prof. Liberty H. Bailey of Cornell University is one of the direct results of home missions in Michigan. Turn to Southern California, and there you find our noble Home Missionary Superintendent, Rev. John L. Maile, who was raised up for his great life-work in home missionary churches in Michigan. The same is true of President Warren of Yankton College, the worthy successor of the lamented Dr. Joseph Ward. Who has not had his soul stirred by the ringing words and heroic deeds of Loyal Lincoln Wirt in Alaska? But Loyal Lincoln Wirt is the son of a Michigan home missionary. He was born when his father was missionary pastor of a small country church in the western part of the State."

Do not fret or rebel because your life may seem given over in a special way to trouble and affliction. May it not be that God is thus tightening up the harp strings, that the music of your life may be truer and clearer and sweeter? How seldom do we find a really earnest soul who has not been schooled or troubled! Whom God loveth he chasteneth. No sorrow is for sorrow's sake, but for character's. Let us trust that when we suffer God is tuning us up to concert pitch, making us more earnest and serious and strong, fitting us for better ministry to others.—[James Buckham.

It is useless to look to but one source, for a solution of all social problems. The settlement of these questions are to be found in man's return to God. When he gets back to God, he gets back to man. Man's relation to man will easily adjust itself when man's relation to God has been adjusted.

Woman's Board of Missions for the Pacific.

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Woman's Life in the Orient.

The paper entitled "A Great Need," by Mrs. Isabella Bird Bishop of Edinburg, which was read by Mrs. Joseph Cook of Boston at the Ecumenical Conference in New York, was a striking portrayal of the conditions under which the upper class women live in the Orient. Mrs. Bishop wrote "as a traveler, who in over eight years of Asiatic journeyings has been won from complete indifference to earnest interest in foreign missions, by long and close contact with the deplorable needs of the Christless world of Asia, whether as Hindus, Mohammedans, Buddhists, Taoists, Shintoists, or demon worshippers." She gave her impressions of years of intimate contact with the peoples of Japan, Corea, China, western Thibet, the Malay states, Kashmir, Persia and Asiatic Turkey. These countries, she says, represent the great creeds of Asia, with their numerous ramifications, daemonism underlying all. These creeds and their founders undoubtedly started with much that was noble in their teachings, and with ethical standards higher than the world then knew. But the good has been lost out of them in their passage down the ages, and even Buddhism, the noblest of all, in its eastern march of triumph, has incorporated so much of the gross idolatry, superstition, nature worship and daemonism of the nations which it subordinated, that in the crowds of idols in its temples, in the childish superstitions of its votaries, in its alliance with sorcery and daemonolatry, and in the corruption and gross immorality of its priesthood, it is now little raised above the cults of the inferior races.

The study of these Oriental creeds and their fruits compels me to the conclusion that there is no resurrection power in any of them, and that the sole hope for the religious, political and moral future of the countries of Asia lies in the acceptance of that other and later Oriental creed which is centered in that divine Person to whom, in spite of her divisions, Christendom bows the adoring knee.

Among the prominent and outstanding fruits of these religions which have fallen so low are shameless corruption and infamies of practice past belief in the administration of government, which have obtained the sanction of custom. Law is simply an engine of op-

pression, and justice a commodity to be bought and sold like any other, and which the poor have no means of buying. Lying is universal and no shame attends the discovered falsehood. There are polygamy and polyandry with their infinite degradation, and the enthronement and deification of vice, many of the deities of India being the incarnations of unthinkable wickedness. These are unbridled immoralities and corruptions, and no public opinion to condemn them or to sustain men in doing right. Infanticide is openly practiced. There is no truth and no trust between man and man, and no man trusts any woman. Every system of medicine in the East is allied with witchcraft, sorcery and daemonolatry; immorality prevails universally. Some of the nations are given up to unmentionable infamies, and nearly always the priests and monks are in advance of the people in immoral practices.

Superstitions, childish or debasing, linked with every circumstance in life, enslave whole populations, and piteous terrors of malignant demons or offended ancestral spirits shadow this life, while a continual dread of being exposed hereafter to their full malignity darkens the prospect of the next. Speech, the index of thought, is foul with a foulness of which, thank God, we have no conception, and each generation from the cradle is saturated with an atmosphere of pollution. The distinction between right and wrong is usually lost, and conscience deposed and destroyed. The corrupt tree of the dead and degenerate faiths of Asia brings forth corrupt fruit from the Black to the Yellow sea, and from Siberian snows to the equator. The whole head is sick and the whole heart faint, and for the grievous hurt there is no balm in Gilead and no physician there.

Let us bear in mind that to-day, nineteen centuries after the birth of our Lord, 1,050 millions of our race have never even heard his name. Let us also steadily bear in mind the fact that, though during this century nearly 4,000,000 persons won by missionary effort have been baptized into the Christian church, there are now more than 100,000,000 more heathen and Moslems in the world than when the century began. We must face the truth. Much as we congratulate ourselves, missionary effort has but touched the fringe of darkness of this world; the ten paeans of victory are not for us to sing.

Of the Christless population of the world, over 500 million are women. We are chiefly concerned with them to-night. Throughout Asia the natural distrust of women by men, and of the degrading views held concerning women in seclusion behind high walls, in separate houses, known to us as the harem, the zenana and the anderun, are well known. I have seen much of the inmates of all, owing to the detentions in traveling which have made

me frequently their unwilling guest and have unveiled for me the mysteries of their secluded lives. Such contact has banished from my mind, so far as Asiatic countries are concerned, all belief in purity in woman and innocence in childhood. We know what Christianity has done for us. We realize it more or less fully to-night, as we meet to discuss the important and unfettered work of women. We know, or rather guess, and that only in part, what Islam and heathenism have done for our sisters. May God give us sympathetic instincts, by which alone we may realize their contrasting lives.

I have been a storm or peril-bound guest in more than fifty women's houses, including the women's tents of the large nomadic population of Persia. In all, the arrangements, so far as means allow, are the same. The women's rooms are built around a yard and have no windows to the front; a room near the entrance is tenanted by eunuchs, or by an old woman who acts as custodian or spy in the husband's interests. Such secluded women can never stir outside except in rigidly closed chairs, by day, or in some cities on foot at night, properly attended, along streets from which men are excluded. In many countries it is a crime or a folly to teach a woman to read; in some a lady loses caste by employing her fingers even in embroidery. They know nothing. They have no ideals. Dress, personal adornment and subjects connected with their sex are their sole interests. They are regarded as possessing neither soul nor immortality; except as mothers of sons, they are absolutely despised, and are spoken of in China as "the mean ones within the gate." With dwarfed and childish intellect is combined a precocity on a gigantic scale in the evil passions of adults—hatred, envy, jealousy, sensuality, greed and malignity. The system of polygamy, the facility for divorce and the dread of it, the fiendish hate, the vacuity and apathy, and the tortures inflicted by the ignorance of the native female doctors, specially at the time of "the great pain and peril of child-birth," produce a condition which makes a piteous appeal to every woman here.

In a rich man's harem there are women of all ages and colors, girl children and very young boys. There are favorite and other legitimate wives; concubines who have recognized, but very slender rights; discarded wives, who have been favorites in their day and who have passed into practical slavery to their successors; numbers of domestic slaves and old women; daughters-in-law and child or girl widows, whose lot is deplorable, and many others. I have seen as many as 200 in one house—a great crowd, privacy being unknown, grossly ignorant, with intolerable curiosity, forcing on a stranger abominable or frivolous questions, then relapsing into

apathy, but rarely broken, except by outbreaks of hate and the results of successful intrigue. It may be said that there are worse evils than apathy. There are worse evils, and they prevail to a great extent in upper-class houses. On more than fifty occasions I have been asked for drugs which would kill the reigning favorite, or her boy, or make her ugly or odious. In the house of the Turkish governor of an important vilayet where I was snow-bound for a week, the favorite wife was ill, and the husband besought me to stay in her room, lest some of the other women should make away with her.

My presence was no restraint on the scenes of fiendishness which were enacted. Scandal, intrigue, fierce and cruel jealousy, counting jewels, painting the face, staining the hair, quarrels, eating to excess, getting rid of time by sleeping, listening to impure stories by professional reciters, and watching small dramas played by slaves, occupy the unbounded leisure of Eastern upper-class women. Of these plays, one of which was produced for my entertainment, I can only say that nothing more diabolically vicious could enter the polluted imagination of man, and it was truly piteous to see the keen, precocious interest with which the young girl-children, brought up amid the polluting talk of their elders, gloated over scenes from which I was compelled to avert my eyes.

Yet these illiterate, ignorant women, steeped in superstition, despised as they are in theory, wield an enormous influence, and that against Christianity. They bring up their children in the superstitions and customs which enslave themselves. They make the marriages of their sons and rule their daughters-in-law. They have a genius for intrigue, and many a man in the confidence of a ruler or another, loses his position owing to their intrigues. They conserve idolatries and keep fetich and demon worship alive in their homes. They drag the men back to heathen customs, and their influence accounts, perhaps, for the larger number of lapses from Christianity. It is impossible to raise the men of the East unless the women are raised, and real converts among Asiatic women, especially among the Chinese, make admirable Christians.

But owing to social customs, mission work among Eastern women can only be done by women. The medical woman finds ready access into their houses; for the non-medical the entrance into such a mixed crowd as I have described is a matter of difficulty, and requires not only the love of our sisters for Christ's sake, but for their own, much, very much, of what has been well named "the enthusiasm of humanity."

Everywhere I have seen that it is the woman richest in love who is the most successful missionary, and that for the unloving, the half-

hearted and the indolent, there is no call and no room.

The magnitude of the task, not only of conquest, but of reconquest, which lies before the Christian Church, is one that demands our most serious consideration. To bring 500,000,000 of our fellow-women to a knowledge of a Savior is the work especially given to women. I will not make any plea either for funds or workers. The Master, whom we all desire to honor, has made a distinct declaration: "He that reapeth receiveth wages and gathereth fruit unto life eternal"—a promise of reward for work which can never fail. Yet, far away, on a thousand harvest fields, earth's whitened harvests, ungarnered, die!

Literature.

Book Notices.

"Make His Praise Glorious," by E. O. Excell. A collection of songs for the Sunday-school and church. There are contributions from more than 250 hymn and tune writers. Amongst those furnishing lists of hymns from which favorite hymns have been selected were Rev. G. C. Adams, of First Congregational church of San Francisco, Rev. Charles E. Jefferson of New York and President Barrows of Oberlin. This book was used by Professor Excell at the recent Sunday-school convention at San Jose, and many purchased at that time. For sale by Methodist Book Concern, 1037 Market street, at Eastern prices—30 cents postpaid, \$3 a dozen, net; 5 cents extra by mail.

"Popular Misconceptions as to Faith and Christian Life." By Rev. Frank T. Lee. This is a valuable book for all. Its perusal would correct not a few misconceptions in the minds of many a minister and layman. Misconceptions are considered as to the basis of Christian faith, as to the Bible and its interpretation, as to the beginning of the Christian life and the living of it, as to experience as a test of its reality, as to things specially needed in that life in these times, and as to the sources of Christian contentment. In the line of service misconceptions are noted as to the duty of public confession of Christ, as to what constitutes a successful church, as to the kind of preaching needed in our age, and as to foreign missions. A closing chapter considers the nature and work of the Holy Spirit. This book in church and Sunday-school libraries would be the means of great good. (Pilgrim Press, Boston and Chicago. 261 pages, \$1.25.)

"Bible Questions." By Rev. James M. Campbell, D.D. Funk & Wagnalls Company. Like the previous books of Dr. Campbell, this volume is unique and original. A glance at the table of contents creates a desire

to read the studies which unfold the thoughts embodied in the questions. The volume consists of a series of fifty-two studies upon many of the most important questions found in the Bible. These studies are arranged for every week in the year and are designed to open up lines of profitable Bible study for the general reader and the busy pastor. This design they ought certainly to accomplish; because these studies are the results of the careful meditations of one of the most scholarly and original thinkers in America. No one who has read "After Pentecost, What?" "The Indwelling Christ," or "Clerical Types," needs to be told that a rich harvest of well-expressed thoughts and suggestions await him in this volume. The style is clear and racy. The book will be of great value to every reader who seeks for a judicious guide into the rich realm of devout thoughts. These meditations are admirable models of addresses for the prayer-meeting and for young people's societies. To commend the books of Dr. Campbell is a pleasure. R. R. L.

"The Spiritual Life. Studies in the Science of Religion." By George A. Coe, Ph.D., Professor of Moral and Intellectual Philosophy in Northwestern University. This volume came from the conviction that in the interest of both science and religion a new intellectual attitude is necessary with respect to the facts of the spiritual life. It was with the hope that such a study would lead toward a solution of some of the religious problems of the day and make the church a more effective agency in the world. The Christian worker who reads this book will find himself in better condition to deal with and help in the spiritual way people of different temperaments. That which is essential and normal and that which is incidental in spiritual life are indicated. Spiritual culture, it is shown, must respect mental conditions. In treating of spirituality the author says: "Men are beginning to feel and to teach that merely filling one's station in life in the fear of God is a spiritual exercise. Doubtless one who is absorbed in the activities of what is called practical life has all the greater need for specific culture of the contemplative and emotional side of human nature; but it will be a great triumph for truth when the church generally comes to believe and teach that the normal exercise of one faculty is neither more nor less a spiritual act than the normal exercise of any other faculty." The Rev. C. R. Brown of the First church, Oakland, made reference to this volume in the discussions at the Pacific Coast Congress, and recommended its reading by every Christian worker. (Eaton & Mains, New York; J. D. Hammond, 1037 Market street, San Francisco. Special price, postpaid, 85 cents.)

The Sunday-School.

Notes by Prof. John H. Kerr, D.D.

Jesus the Bread of Life (John vi: 22-40).

LESSON II. July 8, 1900.

GOLDEN TEXT.—“*Jesus said unto them, I am the bread of life*” (John vi: 35).

Introduction.

Time: April, 29 A. D.

Place: Capernaum.

Since the Last Lesson: This lesson follows immediately upon the last.

Critical Notes.

V. 22. This day was the one following that on which the five thousand were fed. It is apparent that many of the multitude had spent the night in that place. Early in the morning they naturally began to look for Jesus. On the previous evening but one boat had been at hand, and that was the one in which the disciples had gone away. That boat they had seen go without Jesus.

V. 23. Early that morning boats began to arrive from Capernaum, individuals probably seeking their friends.

V. 24. The people evidently were greatly mystified about Jesus. Their sole purpose was to find Jesus. But they did not know which way to turn. When the boats came ashore, a common impulse seized the people to return to Capernaum. So far as they could see, Jesus was not among them, and they knew his disciples had crossed the lake. There was apparently nothing to do but to cross the lake to Capernaum. So, after much indecision, they came, “seeking for Jesus.”

V. 25. Arriving at Capernaum they soon found him. The question asked by them is very difficult to render in English. The Greek really includes two questions: “*When camest thou?*” and “*How happens it that thou art here?*” “This artless form of speech vividly expresses the surprise of these people, on whom the presence of Jesus has the effect of an apparition.”

V. 26. Jesus’ response does not answer their question. It, however, lays bare the real inner motive that had prompted their search for him. The twice-used “*verily*” emphasizes his words. It had been a thoroughly carnal desire that had led them on. “Jesus here contrasts with such false and vain seeking, aiming as it did, merely at the satisfaction of the natural man (26), that true and effectual seeking which tends to the nourishment of the spiritual man” (27). The impulse that had led the people to desire to take Jesus on the previous day and make him a king—a *bread-king*—was clearly understood by Jesus.

V. 27. The people were spending their energies for the temporary relief of their bodies. His advice to them was to put forth their energies in the direction of permanently nourishing food, i. e., food for the soul. “Man’s la-

bor, with respect to this truly life-giving food, consists solely in appropriating the gift brought for his acceptance by him who is sent of God.” To seal a person was to set him apart for a specific purpose.

V. 28. As Jesus had said, “Labor” (work), they wish to know in what such work consists. To a Jew the idea of work—righteousness—was familiar. But these enquirers wished Jesus to define his idea.

V. 29. They had said “works,” but Jesus says “work.” There is one work that pleases God, and that one work is very complex. True work is faith, faith in the one sent of God. “Faith is the highest kind of *work*, for by it man gives himself; and a free being can do nothing greater than to give himself.”

V. 30. It was evident to them that Jesus claimed to be the one whom God had sent. They seem to have lost sight of the great sign of the previous day. Or, possibly, since Jesus had seemed to discount the material, the question really contemplated his doing something higher and beyond that miracle. It was, at any rate, the old demand for a sign—a demand never yielded to by Jesus.

V. 31. To back up their demand, they cited the case of Moses, whose credentials were his miracles wrought in God’s name. The Messiah was to be greater than Moses. Could he do more than Moses had done? The latter had brought bread to them from heaven.

V. 32. Jesus, in his answer, which seems flatly to contradict their claim for Moses, asserts that the manna was not heavenly in its essential nature. Heavenly bread comes from God himself. Their conception of such bread and his were very different.

V. 33. The bread of heaven was the man before them. From the figure he turns to the fact. His words could only mean a person.

V. 34. Not understanding the reach of their own words, they wished him evermore to give them of that bread. Like the Samaritan woman, who said, “Give me this water,” they did not rise to a spiritual meaning.

V. 35. Here he definitely calls himself the bread of heaven, affirming his ability to satisfy the needs of all who should come to him. “Cometh” and “believeth” are interchangeable terms here. To come to him is to believe on him (cf. John i: 12). Faith is, after all, the essential thing. Those outside of Christ are truly hungering and thirsting. They can never be satisfied except in him.

V. 36. Here they were asking to see a sign, while they had been seeing such a sign constantly in him, and yet would not believe. “They were fixedly sordid, seeking a feeder for their stomachs, not a Savior for their souls.”

V. 37. Jesus conceives of those who seek and find satisfaction in himself as a unit—as

the gift of God to himself. Unbelief was causing the Jews to fail to obtain satisfaction. But nothing could cause the loss of his people. The fact is that all who come to him are certainly saved.

V. 38. The proof of this is found in the fact that Jesus came down from heaven to do God's will. His own will was in harmony with the will of God. Together they were laboring for man's salvation.

V. 39. The will of the Father was the ultimate salvation of all his people. None of Jesus' own could therefore be lost.

V. 40. The essential thing is that one shall see (R. V., behold) the Son. The Greek implies a contemplative act. In other words, one must believe—have faith. And the final act in the carrying out of his Messianic work will be his raising up of all who have thus believed on him.

Kind the Storm.

Even if we do not rejoice that we have mourned, if we profit as we should by our griefs, others will rejoice that we have come to be what we are through our sorrows. Those who never mourned lack the power to feel sympathy and to give comfort.

"Unbroken sunshine and perpetual heat
Make deserts only."

Clouds and storms are essential to verdure and bloom, and the clear shining of the sun after the rain is known only where the skies have been overcast. Thus in the skies of the soul—

"The sweetest songs are those
Which tell of saddest thought."

Those from whose tearful eyes God's loving hand has wiped the signs of grief are those who can comfort the sorrowing with the comfort wherewith they themselves have been comforted of God. Let us, then, rejoice in our sorrows in life's pathway.

"And who would mourn a tear should fill his eye
For God to dry?"

Angels might envy man his tearful eyes
When God's hand dries."

—[S. S. Times.

If you are tempted to think an impure thought or perform a wrong deed, choke the suggestion down at once. The longer you harbor it the more difficult it will be for you to rid yourself of it. Delay is dangerous, and may be fatal. The habit of resisting and overcoming the solicitations of the devil is of inestimable value. Prompt action will often save you from the confusion and shame of yielding to sin. Many a battle has been won by striking the first blow before the adversary was expecting it. General Forrest used to say that the whole secret of success in war consists in "getting there first with the most men." A little too late—just a little—may be equivalent to throwing away a great victory.

Manila Liquor Traffic.

BEFORE AND SINCE AMERICAN OCCUPATION.

Hon. Ogden E. Edwards, who was United States Consul in Manila in 1855-6, and afterwards was resident there for twenty years as American merchant and Danish Consul, and has been much consulted of late by President and Cabinet and both Philippine Commissions, gives the following conclusive testimony as to the very temperate habits of Spaniards and Filipinos, in a letter to Rev. Dr. Wilbur F. Crafts of the Reform Bureau, Washington. The letter bears date at Bowling Rock, N. C., April 21, and is in part, as follows: "I must premise that I am not a Prohibitionist, nor a total abstainer. I abhor drunkenness, and feel deeply the disgrace brought on the American name by the manifestation of this vice in the Philippines. During my long residence in the Philippines, I rarely saw a drunken native or Spaniard. Certainly, not more than two or three in a year. In crowds of ten thousand people not one would be seen or heard. To call a Spaniard a drunkard was a much greater insult than to call him a liar. The natives drank 'Tuba,' the juice extracted from the coca palm, which Mr. Dean C. Worcester of the two Philippine Commissions thus describes: 'The unfermented "Tuba dulce" is a pleasant and nourishing drink, often recommended for those who are recovering from severe illness, on account of its flesh producing properties. The fermented product is a mild intoxicant.' See page 227 of 'The Philippine Islands.' The principal drink was 'Tuba' and the 'gin shaks,' mentioned by Chaplain Pierce (up to 1888, when I last saw Manila), sold little else than this harmless beverage. The great point is that from 1852 to 1888, the range of my personal knowledge of the islands, drunkenness was practically unknown among the natives or Spaniards. The Spanish cafes sold mostly Spanish wines, and men would sit an hour chatting over a glass or two of wine, and smoking, in front of, or in them, with never a sign of intoxication. Nothing like the American saloon was ever known in Manila while I lived there; and I heartily endorse the remark of President Schurman, as quoted by you from the 'Independent' and in his address to the Liberal Club of Buffalo."

Faith is the root, and assurance is the flower. Doubtless, you can never have the flower without the root; but it is no less certain you may have the root and not the flower. Faith is that poor trembling woman who came behind Jesus in the press and touched the hem of his garment; assurance is Stephen standing calmly in the midst of his murderers, and saying, "I see the heavens opened, and the Son of Man standing on the right hand of God."—[Ryle.

Christian Endeavor Service.

By Rev. J. H. Goodell.

The Power of Small Things (Mark iv:30-32).

Topic for July 8th.

In the view of the world the most of us are little people, and it is not likely that we shall ever do what the world will record as great deeds. It would be well for the masses of young people if they were to get that fact clearly in mind quite early in life. The cultivation in our American boys that they are likely to be presidents, or are destined to achieve some distinction which will astonish the generation to which they belong, is a very questionable practice. The fact is that very few great achievements have ever occurred in the history of the race. The world does not need them. We get on quite well with a few presidents and kings and military commanders in the century, and probably the number could be materially lessened to the advantage of all concerned. It would be a difficult question to settle, whether the larger number of these rulers have been a blessing to humanity or otherwise.

* * *

What the world needs is the cultivation of the spirit of doing little things well. A great deal of time and energy goes to waste, or worse, when people run around hunting some great thing to be done. Multitudes of lives are misspent and crowned with disappointment by waiting for the opportunity of accomplishing some noted and far-famed deed, when the truth is that the world's prosperous ongoing depends upon the unflinching succession of little things. Rain drops are worth more than cloudbursts. We want sunbeams rather than great conflagrations. It would be a pity if our rivers were formed of tremendous cataracts instead of the long stretches of quietly moving waters. Even the progress of the church does not depend upon a great man in the pulpit as it does upon the faithful Christian in the pew. And the pulpit itself is the stronger and the more valuable with its occupant trained to do all the small things of ministerial life well, rather than to perform a few things in a notable manner. Everywhere in the kingdom of God it is the law that power lies in attention to small things.

* * *

So this is the culture we need. The ideal ambition of every Christian Endeavorer is to make his life an uninterrupted succession of the small duties carefully performed. This is the life of power. This is the marked feature of life set before us in the Bible. Whom we call great men in the Scripture history are so because of their constant fidelity. No fulsome praise, such as the world gives now to its favorites, is given to the prominent characters of that book. The rewards of the kingdom of

God are not promised to great men, or to those who have succeeded in reaching high positions in the world. Whichever way we turn, and whatever voice reaches our ears, there is one sentence that ought to ring in our consciousness unceasingly. It is the verdict of eternity upon the lives of successful men: "Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things." Our opportunity is not to be found in the great things possible to our lives, but in the small things with which every life abounds.

* * *

As with the good, so with the evil: power rests in the small matters that are apt to be overlooked. It is very common in these days to refer to carefulness in the minor morals as "narrow-mindedness." Much is said about "high thinking," and the mistake is made that that is supposed to refer to large topics, to lofty themes and to transactions of universal interest. No; high thinking is thorough thinking. It is carrying into detail all the aims and purposes and character that are required anywhere. It is being just as true and just as noble in giving a cup of cold water as in bestowing the largest legacy. It is letting the white light of the Spirit of God shine upon our little habits as upon our great principles. It is being just as true to the best we can find in matters of appetite and conversation and companionship as we are when we have to take our stand and give our witness in the more public questions of morality and religion. The more valuable the diamond, the more damaging is the smallest flaw. The duty of avoiding the so-called small defects in character and habit is made imperative by the incomparable value of the Christian life. The flaw in the Christian is damaging because he is a Christian. It is not narrow, but it is the broadest culture; it is the highest thinking, to rightly estimate and to most rigidly avoid the power of small evil things in our habits.

* * *

So it is of small service. How many of us wait for large opportunities! They do not come. They are very few in a lifetime. To many of us they never appear. We do little because we can not do great things. God does not care to have us do great things. His call is to do the small things. It is his power, not ours, that the world needs. We live to call the attention of humanity to him and not to ourselves. God has chosen the weak things of this world to confound the mighty. Paul says: "When I am weak then am I strong." The Christian who seeks only to be identified with great matters will go before the world and into eternity in the littleness of his own power. But he who does well for God the small things of character and habit and service, will stand before his King clad in the greatness and the power of his Lord.

Home Circle.

On the Ocean Tide.

Afloat on the outward tide!
Adrift on an ocean wide!

A light on shore and the dark before,
A drooping sail and a broken oar,
And we cry for help in a wild affright—
But a moan comes out of the depth of night,
And we drift, afloat
In an open boat,
Lost, lost, on the pitiless sea!

Afloat on the ocean tide!
Borne by an Unknown Guide!
The wind on shore and the dawn before,
A billowy sail and a bended oar,
And we cry, ahoy! as we speed afar—
For the moan we hear is the harbor bar,
As over we float,
In an open boat,
Safe, safe, o'er the liberal sea!

—N. Y. Observer.

The Dangerous Door.

"O Cousin Will, do tell us a story; there's just time before the school bell rings," and Harry, Kate, Bob and little Peace crowded about their older cousin until he declared himself ready to do anything they wished.

"Well, what shall it be, little Peace?" said he, taking the hand of his favorite, Lucy, who was always called "Peace," because of her gentle and loving ways.

"Something true, this time," said Peace, "for I'm tired of fables."

"Very well," said Cousin Will, "I will tell you about some very dangerous doors I have seen."

"Oh, that's good!" exclaimed Bob. "Were they all iron and heavy bars, and if one passed in did they shut and keep him there forever?"

"No; the doors I mean are pink and scarlet, and when they open you can see a row of little servants standing all in white, and behind them is a little lady dressed in crimson."

"Why, that's splendid," cried Kate. "I should like to go in myself."

"Ah, it's what comes out of those doors that makes them so dangerous. They need a strong guard on each side or else there is great trouble."

"Why, what comes out?" said little Peace, with wondering eyes.

"When the guards were away," said Cousin Will, "I have known some things to come out sharper than arrows, and they make terrible wounds. Quite lately I saw two pretty little doors and one opened and the lady began to talk very fast, like this: 'What a stuck-up thing Lucy Waters is! and did you see that horrid dress made out of her sister's old one?' 'Oh, yes,' said the other little crimson lady from the other door, 'and what a turn-up nose she has!' Then poor Lucy, who was round the corner, ran home and cried all the evening."

"I know what you mean," cried Kate, coloring. "Were you listening?"

"Oh, you mean our mouths are doors," exclaimed Harry, "and the crimson lady is Miss Tongue; but who are the guards, and where do they come from?"

"You must ask the great King; this is what you must say: 'Set a watch, O Lord, upon my lips; keep the door of my mouth.' Then he will send Patience to stand on one side and Love on the other; no unkind word will dare to come out."—[Selected.]

A Bright Bird.

He was an English starling, and was owned by a barber. A starling can be taught to speak, and speak well, too. This one has been taught to answer certain questions, so that a dialogue like this could be carried on:

"Who are you?"

"I'm Joe."

"Where are you from?"

"From Pimlico."

"Who is your master?"

"The barber."

"What brought you here?"

"Bad company."

One day the starling escaped from his cage and flew away to enjoy his liberty. The barber was in despair. Joe was the life of the shop; many a customer came attracted by the fame of the bird, and the barber saw his receipts falling off. Then, too, he loved the bird which had proved so apt a pupil. But all efforts to find the stray bird were in vain.

Meantime Joe had been enjoying life on his own account. A few days passed very pleasantly, and then, alas, he fell into the snare of the fowler, literally.

A few miles from the barber's home lived a man who made the snaring of birds his business. Some of the birds he stuffed and sold; others, again, were sold to hotels near by, to be served up in delicate tidbits to fastidious guests. Much to his surprise, Joe found himself one day in the fowler's net, in company with a large number of birds as frightened as himself. The fowler began drawing out the birds, one after another, and wringing their necks. Joe saw that his time was coming, and something must be done. It was clear that the fowler would not ask questions, so Joe piped out, "I'm Joe!"

"Hey! What's that?" cried the fowler.

"I'm Joe," repeated the bird.

"You are?" said the astonished fowler.

"What brings you here?"

"Bad company," said Joe, promptly.

It is needless to say that Joe's neck was not wrung, and that he was soon restored to his rejoicing master, the barber.—[Sunday-school Advocate.]

The Cost of a Boy.

I read the other day that it costs five thousand dollars to bring up a city boy, and educate him and dress him well. I said to my-

self: "That is because everything in the city has to be bought and living is high." But I began to study the thing, and I found out that even a country boy costs his parents a great deal.

When you count what a boy eats and what he wears, and the school-books he has to have, and the doctor's bill which has to be paid when he gets the measles or the scarlet fever, he will cost his folks at home at least one hundred dollars a year. If a boy is pretty bad to smash things, or to kick his shoes right out, he costs more than that. So, when I am twenty-one, and old enough to do for myself, I shall have cost father more than two thousand dollars.

Mother cooked my victuals, made my clothes and patched them, washed and ironed for me when I was a little fellow and whenever I was sick, and she never charged anything for that. If she were dead, and father had to hire all that done, it would cost another hundred dollars a year more; and that is two thousand dollars' worth of work mother will have done for me by the time I am a man.

Four thousand dollars for a boy! What do you think of that?

These are hard times. When parents put four thousand dollars into a boy, what have they a right to expect from him? Is it fair for a boy to play truant at school? Is it fair for him to play baseball, go in swimming, or hang around town all the time, when maybe his father's potatoes are not dug, nor the wood brought in for his mother? Is it fair for him to disappoint them by swearing and drinking? Is it fair to forget his parents, and neglect even to write them letters?

Some of our parents have put about all the property they have into us boys and girls. If we make whisky decanters of ourselves they will be poor indeed; but if we make good citizens and substantial men, they will feel as if they had good pay for bringing us up. Boys, what are you worth to your parents?—[The Advance.

The Beautiful Sugar-Maple Tree.

To native New Englanders there is no tree around which cluster more fond memories than the sugar-maple. When they see her shading the occupants of the benches in the city parks, as graciously as she shelters the lambs which gather at her foot in the New Hampshire pasture, she reminds them of "sap-ping-time," and awakens visions of the old moss-grown sap-house around whose sunny clearing the snow melted early. The opening in the forest was fringed above by delicate budding branches against a hazy spring sky, the little brook ran beneath the softening snow-drifts which remained, or sang in the shadowy glade where the liverwort and trailing arbutus grew. Chipmunks frisked about the wood-pile, while the bluebird uttered such

cheery notes that the hard work of carrying brimming pails of sap was forgotten, and the whole thing seemed a frolic. Every spring when the maples blossom in the park, these memories come back.

Mr. Burrough speaks of "motherly old apple trees, which have seen trouble." This description seems to me to apply more truthfully to the sugar-maple. It is true that apple trees are too often neglected, yet it is no uncommon thing to see the horizontal branches of an old tree resting serenely upon props, and its decaying trunk bound by iron bands to make its declining days as comfortable and fruitful as possible. But the old sugar-maple has truly seen trouble, for the iron has literally entered her soul, springtime after springtime. When her life-blood is dripping into the bucket from the auger-holes in her trunk, she hangs out her delicate fringes of bloom, and does the best she can with the sap which is left to make foliage and new wood.—[From "Trees," by Frank French, in the July Scribner's.

Girls Should Learn to Cook.

Good housekeeping has far more to do with domestic happiness than young lovers dream of. I believe that these times need women whose most beautiful work will be done inside their own doors. Without good housekeeping the romance will soon go out of marriage. Of course, the man who prizes woman chiefly because she "looketh well to ways of her household," does not deserve to have a good wife. He should merely employ a housekeeper and pay her good wages. But there are social, moral and spiritual uses proceeding from the wise regulation of the household which bestow a dignity on what would otherwise be trifling. No matter what a girl's accomplishments may be, her education is incomplete if she has no knowledge of bakeology, boilology, roastology, stitchology and mendology. Even if the girl should never be required to do the work herself, she ought to know whether it is done in a proper manner.—[Rev. M. Peters, in Lutheran Observer.

A Quick Reply.

That quick wit is not confined to cities was proved last spring by a young woman who was rambling along one of our roads.

She was smartly dressed, and, when she met a small, bare-legged urchin carrying a bird's nest with eggs in it, she did not hesitate to stop him.

"You are a wicked boy!" she said, "how could you rob the nest? No doubt the poor mother is now grieving for the loss of her eggs."

"Oh, she don't care," said the boy, edging away. "She's on your hat!"—[Cape Ann Advertiser.

Does Any One Care for Father?

Does any one care for the father?

Does any one think of the one

Upon whose tired, bent shoulders

The cares of the family come—

The father who strives for your comfort

And toils from day unto day,

Although his steps ever grow slower,

And his dark locks are growing gray?

Does any one think of the due bills

He's called upon daily to pay?

Milliner bills, grocery bills, doctor bills—

There are bills of some kind every day.

Like a patient horse in a treadmill

He works on from morning till night.

Does any one think he is tired?

Does any one make his home bright?

Is it right just because he looks troubled

To say he's as cross as a bear?

Kind words, little actions and kindness

Might banish his burden of care.

'Tis for you he's ever so anxious;

He will toil for you while he may live;

In return he only asks kindness,

And such pay is easy to give.

—*Sunday-School Advocate.*

A Profitable Meeting.

It costs more in the way of strict morality to become a Metlakahtla Indian than to become a citizen of the United States. Before a man can be admitted to that Arcadian band of civilized Indians he must pledge himself not only to obey the powers that be, but also to keep the Sabbath, to attend service on that day, and, in a word, to follow the Golden Rule in all his dealings with those about him. The first step in the civilization of these most happy and prosperous Indians is a bit of missionary romance.

On a raw night in December, 1856, a missionary meeting was appointed to be held in London. "Is it worth while to have the service on such an evening?" asked one of those intrusted with the management. "Perhaps not," replied the missionary who was to speak, "but I don't like to shirk my work, and as it was announced, some one might come."

The meeting was held, although the night was black as ink and the rain fell heavily. A gentleman, passing the brightly lighted chapel in Covent Garden, went in to take refuge from the storm. He composed half the audience that listened to a powerful plea in behalf of the North American Indians in British Columbia.

"That was labor thrown away!" grumbled the Londoner who had objected to holding the meeting.

"Who knows?" replied the missionary. "It was God's work."

That night one-half the audience which had listened to the appeal was sleepless. The gentleman who had dropped in by accident had never before heard the story of the horrors of heathenism. He could not rest. Within a month he had sold out his business and was

on his way to engage in mission work among the British Columbia Indians, under the auspices of the Church Missionary Society.

Thirty-five years later we find that London business man surrounded by his children, as he loves to call them, the center and head of the model mission station of the Northwest coast. He is known as William Duncan, missionary to the Metlakahtla Indians.

Of these Indians Mr. J. Wallace, of Metlakahtla, Alaska, says: "They are the farthest advanced in civilization of all the Alaska Indians, having renounced all heathen rites, about thirty-five years ago. Like the Pilgrim Fathers, they left their homes in old Metlakahtla in order to be able to worship God after the dictates of their own conscience. Their religion cost them something, for they sacrificed property to the value of fifty thousand dollars to make the move."—[The Youth's Companion.

"Quo Vadis" is Sacrilege.

"Quo Vadis" Sacrilegious and Coney Island a Sodom' was Dr. Meyers' subject in the Baptist Temple last evening. "Some things are too sacred to touch," he said. "That which is to take place at Oberammergau these summer days, with all its simplicity and peculiar conditions, touches the boundaries of sacrilege and must be displeasing to heaven. What is blasphemy? To place Gethsemane and Calvary on the stage is a part of my answer. The once famous book, 'Quo Vadis,' has now come to be the infamous play. It is repulsive to a reverential soul to hear prayers which are mockery and to witness the representation of the holiest characters in their most holy attitudes. It drags a Peter down from the very threshold of heaven into the mud of stage life and character. The sanctity of those holy moments in the world's history is obliterated. I contend that there is a wide chasm and unbridged between the work of the pen and brush and the work of the stage. This is the wolf in sheep's clothing, but it may have better opportunity for injury to the cause of religion than the uncovered 'Sapho.' There is also in this hour an increasing crime in the forbidden touch upon the sacred modesty of woman-kind. There is danger and death in this modern demand. The stage caters to it and summer resort is black with this snake of perdition. The Church and the State ought to protest and act when hundreds and thousands of young women are in this vast army to amuse vulgarity at the expense of virtue and character.

"The old world has its dark spots and I have just seen them, but your Coney Island is an enlarged Sodom. One of the great mysteries is why the fires of justice are so long withheld. Those emissaries of sin's midnight have dared to enter the Sunday-school and the

Church and steal some of your most beautiful young and sell their shame at Coney Island in the markets of hell. It is time a thunderous protest was heard and the foul hands were wrenched from their grasp upon the sanctity of womankind. The increasing boldness and demand of impure eyes is our curse and will be our condemnation.

"We know only a small fraction of that awful ruin which has been wrought at Coney Island to-day, and it is a part of this great city and its poisoned blood shall course our veins and touch the very heart of our life."

The Serious Mission of Women.

Chauncey M. Depew, addressing a class of girl graduates in Washington, has declared, "There are three great events in a woman's life; these are her graduation, her engagement, and her marriage." Then he dropped a hint that would be very valuable to women if it admitted practical application in their case.

"Life is not all serious, and it is not all work. I believe in fun. Why, I am here to-night as young and gay and healthy as any of you, because I have gotten out of life the fun there is in it."

Fun—the mere joy of living—how is it to be included in the calculations of the woman the sweet girl graduate becomes? We know ourselves, alas!—we women of the times. To be merry—glad we're living—how can we? We have a mothers' meeting at 9 a. m. to prove what's awry with mothers and their children. At ten we go into the slums to wrench our hearts, soil our hands, and, but for force of intellect, despair, striving to make life and light out of the humanity of the submerged. The afternoon we have a meeting where papers read conclusively demonstrate that woman is doomed to injustice from the start, and that all we get on earth we shall have by fighting grimly. So it goes from morning till dewy eve, and through the night our sleep is troubled with the thought of all the burden that falls on us. It is very well for a man to talk of the wisdom of fun. But let him try being a woman of to-day. Let him know all she knows, and try to do all that her conscience demands of her. Then he will see how true it is that living is very serious business.—[Harper's Bazar.]

"Bob's" Reward.

The world's greatest figure just now is Lord Roberts, and the world is very much to be congratulated on having a leading figure of such exemplary and satisfying quality. He seems to be altogether admirable, good to look at, simple, gentle, modest, and superlatively competent. Julian Ralph, who still seems able to make a pen go, however shaky his legs may be, finds in Roberts the one feature of the war that it does him good to write about. He

lauds him in the *Daily Mail* with fluent and spontaneous enthusiasm, and betrays that affectionate respect which the Field-Marshal seems to inspire in every one. Lord Roberts seems to have all the virtues. He is unaffectedly pious; he is temperate, of course, and, unlike Grant, he doesn't smoke tobacco. The newspapers are discussing what his reward will be when he finishes his work and comes home. One opinion is that he is much too poor to be a duke, and that Parliament will not venture to vote him money enough to support the dignity of that rank, but that he will be made an earl and given a hundred thousand pounds and the blue ribbon of the Garter. No British general since Wellington has been made a Knight of the Garter. That honor constitutes a degree of greatness too sublime, ordinarily, to be achieved except by supreme discrimination in being born. About twenty first-chop British peers and five members of the royal family are Knights of the Garter, all the other members being kings.—[E. S. Martin, in Harper's Weekly.]

Secret Prayer.

Sit in the hidden room in prayer and silence.

The door shall open. Two shall enter in—
Sweet Grace and Peace shall come, sent by the Father,
And from the Lord, who takes away thy sin.

The lustrous brightness of their garments' glory
Fills all the room, and rests upon thy head.
They join their hands above thy brow in blessing,
And part of heaven's deep joy is o'er thee spread.

Beside them seated, thou shalt learn the meaning
Of that great love wherewith thou hast been loved—
Exceeding riches of his grace and kindness,
The love to thee with which thy God is moved.

Oh, let them talk to thee, and fill thy being
With sense of sin forgiven and power unknown.
Free grace in Christ shall give thy eyes new seeing,
And Peace shall fill thy spirit with her own.

Then to a world of sin and darkest sorrow
Thou shalt return, a messenger to men.
For Grace and Peace shall henceforth walk beside thee,
And work thy Savior's works with thee again.

—Mrs. Merrill E. Gates.

Gleanings.

One can never be crushed by sorrow who is unselfish in a sense of sympathy with others or in a sense of the duty of loving service for others.—[H. Clay Trumbull.]

It is an irretrievable error to grow weary of failure and fall back upon a limited and unprogressive perfection, or spurn the conditions of existence, and endeavor to realize in this life what is the work of eternity.—[Edward Dowden.]

With a quickened eyesight, go on discovering much good on the worse side; remembering that the same process should proportionably magnify and demonstrate to you the much more good on the better side.—[Robert Browning.]

Church News.

Northern California.

Tulare.—Five were admitted to the Tulare church on June 24th, making 17 admissions since January. The pastor and his family spend their vacation this year in Berkeley.

Wyandotte.—Rev. L. Wallace, the pastor, writes: "This church recently entered upon the pleasant duty of building a house of worship. Work has been in progress for ten days, and is advancing rapidly. Volunteer labor has been given and it is evident that the people have a mind to work. I have never seen a community so active and enthusiastic in a church enterprise. The membership is small, and the expense comes heavily upon a few. We ask the prayers and sympathy of our brethren, and would heartily appreciate any material assistance given."

Oakland Fourth.—On Wednesday evening of last week a large number of the Fourth Congregational church of Oakland, old and young, took a long walk from Thirty-fourth to Fifteenth street, to hold a prayer-meeting with Rev. F. Lawson and daughter, after which Rev. A. Bayley said they had come, not only to express their sympathy with the dear daughter in her illness, but to show their appreciation of the services of Mr. Lawson as acting pastor during the months of Mr. Bayley's absence, which was evidenced by a most generous gift of money. This gift was the more expressive because made by the few that have not gone away for the summer vacation.

Southern California.

Los Angeles First.—The Rev. Dr. Day gave the baccalaureate address before the graduates of the State Normal School Sunday morning.

Los Angeles East.—A special collection was taken June 17th, in order that all accounts might be balanced up to date. The trustees asked for \$200, and \$220 were received.

Claremont.—The Rev. Henry Kingman, recently engaged in missionary work in China, has accepted a unanimous call to the pastorate. The commencement exercises of Pomona College are in progress. Pres. Ferguson gave the baccalaureate Sunday morning, and the Rev. Mr. Kingman addressed the Christian Association in the evening.

Norwalk.—Children's Day was observed June 10th with a good program, including a short sermon to the children by the pastor. The offering for the C. S. S. and P. S. was \$5.65. Three adults have recently united with the church, two on confession of faith. Mrs. Owen, a Baptist missionary among the Telugus in India, spoke at the last monthly missionary meeting.

Woman's Home Missionary Union Meeting.

The June meeting of the W. H. M. U. was held in West Oakland in Chase Street church on June 21st. Mrs. Williams being absent the 1st Vice-President, Mrs. O. W. Lucas presided, opening with devotional exercises, the keynote of which was, "We are laborers together with God," and the promise, "Lo, I am with you alway." A number of prayers were offered, asking that this abiding presence might be in our midst.

Rev. J. W. Philips, pastor of the church, gave a most cordial welcome, expressing his deep interest in missions and his belief that the influence of this meeting would leave an impress for good upon his church, and that more and that more it would become a missionary church—that any church, in order to *live*, *must give*, and in blessing others would be blessed itself.

After the response to the welcome the Secretary and Treasurer gave reports which were very encouraging. The roll call of auxiliaries brought loving messages from many who could not meet with us, and told of good work being done and a desire to add to that work in the future.

The lunch and social hour were especially enjoyable, after which we again gathered in the auditorium for a continuation of good things prepared.

The opening exercise was by nine ladies, each giving a favorite text of Scripture, with some thought of her own, closing with the motto, "Life for us is work and prayer."

A novel feature of the afternoon was the reception of a new auxiliary formed in this church. A charge was given to each officer by Mrs. Perkins, together with a helpful text of Scripture, and the auxiliary was heartily welcomed into the sisterhood of Unions.

The "Cradle Roll," started ten years ago, has been taken up with renewed zeal and enthusiasm by our Corresponding Secretary and two new members were added. To increase the interest in this branch of our work, a "Cradle Roll Story" was read by Miss Piper of Alameda.

The address of the day was given by Rev. S. M. Freeland, who spoke of "Home, Missionary Problems."

The program closed with a most beautiful and touching little story by Miss Denton of Japan, of a native pastor and the sacrifice he made for the cause of home missions. This came as a lesson and inspiration to us, and the thought uppermost in each heart as we separated was, "What can I do in the future *more* than I've done in the past?" And each went home with zeal and enthusiasm kindled anew for missionary work.

Committee.

He is not only idle who does nothing, but he is idle who might be better employed.

Notes and Personals.

Rev. S. M. Freeland returned this week to his home in Seattle.

Dr. and Mrs. A. P. Peck have returned from the East to Oakland.

Rev. E. B. Bradley of Lorin will spend his vacation in Yosemite.

Rev. E. Hoskins has resigned at Pescadero, the resignation to take effect October 1st.

Persons wishing a pleasant country place for a summer vacation can find it at the home of Mr. F. Quien, near Glen Ellen.

Dr. Adams of the First church of San Francisco is at Claremont this week. Tuesday evening he gave the graduation day address.

The Rev. F. H. Wales of East Oakland occupied the pulpit of Dr. Curry of the North Temescal Presbyterian church last Sunday.

At the meeting of the ministers of San Francisco and vicinity next Monday, the Rev. William Rader will speak concerning his trip abroad.

Rev. F. I. Wheat of Park church, San Francisco, and Rev. C. P. Dorland of the East Los Angeles church will exchange pulpits and residences for a month this summer.

Rev. R. B. Cherington is already well settled in the affections of the people of Kenwood and Glen Ellen. The pastoral work which he is doing is resulting in much good.

The San Bernardino Times-Index says that the Sunday-evening addresses of Dr. Davies on "Old Testament Stumbling Blocks" have proved very interesting and instructive.

Rev. L. L. Wirt returns to Alaska this week. His trip East was highly successful, and he goes back to Nome with funds sufficient to warrant great improvement in facilities for his work there.

Rev. J. M. Lewis, who has been for four years on the island of Maui engaged in missionary work, has returned to California. Mr. Lewis is a Pacific Theological Seminary alumnus. He expects to take post graduate studies at Stanford.

Mrs. Warren F. Day of Los Angeles is giving the ladies of the Southern California churches some of the inspiration in missionary matters brought from the Ecumenical Conference. Wednesday afternoon of last week she spoke to the ladies of the church at Redlands.

Plymouth church, Los Angeles, had a good Sunday June 17th. After the sermon at either service an effort was made to raise their debt of \$1,800. Greatly encouraged by the generous subscription of the pastor, the people took hold with a will, and before the Doxology was

sung at the close of the evening service the necessary amount was assured. This is the first time for years that the church has been free from debt. Since the coming of Dr. Wild the congregations have increased, and the income is now equal to the necessary outgo. The pastor declares there will be no more debt while he remains, and the trustees are quite agreed that only such obligations will be assumed as can be promptly met.

The Rev. William Rader says that he returns to his native land with a greater love for the home flag and with a greater appreciation of his country's place among the nations of the earth. "The happy middle classes here are found nowhere else in the world. Hence thousands come every week to seek homes under our skies. I believe in a sturdy, sensible patriotism that will not say 'my country, right or wrong,' but 'my country when she is right.' If she is not right, let us be ashamed and strive to correct abuses. America is the best and greatest nation of the world. Let me say it sincerely and thoughtfully. But we must be watchful. In St. Peter's Cathedral will be seen two enormous marble lions, one asleep, representing a slumbering faith; the other awake, with every muscle distended ready to leap. In the eye is chiseled light, in the attitude, defiance. Such is the watchful faith. The danger of the religious life of the world is religion without character, a profession of religion without the actual life of Christianity. Let us beware. Let us be watchful as a Church and as a republic."

The Santa Cruz Sentinel sketches Santa Cruz Congregationalism as follows: "The Congregational church of Santa Cruz has been in existence forty-three years. Its first pastor, Rev. J. S. Zelig, filled its pulpit for three years. He first preached in the Court-house, located on the Upper Plaza, in a building long ago razed to the ground, the services being held at 2 p. m., so as not to interfere with the services held at the M. E. church, at that time the only other Protestant church in this city. It was during Mr. Zelig's pastorate that the Congregational building, Church street, and which gave the name to the street, and which building is now owned and occupied by the Methodists, was erected. Mr. Zelig was succeeded by Rev. W. C. Bartlett, who remained with his charge four years. His successor, Rev. Walter Frear, who remained for five years, resigning on account of ill health and to answer a call in the Sandwich Islands. He was succeeded by Rev. Dr. S. H. Willey, who remained for nine years. He in turn by Rev. Dr. M. Willett, who remained for eleven years. Then came Rev. John A. Cruzan, remaining for three years, to be succeeded by Rev. J. G. Taylor, his pastorate being about of equal length of that of Mr. Cruzan. The pastorates enumer-

ated are given by years, although some of them have been a few months more or less. The last pastor, Rev. J. B. Orr, who starts at once for the East and Europe, probably never to return, although his congregation has unanimously refused to accept his resignation, has toiled in the Santa Cruz vineyard for less than two years, yet his success has not been surpassed, or equaled, by any of his predecessors. During the last two years the church has grown largely in membership and interest, only to be exceeded in growth by the Sunday-school, and one-half of the church indebtedness has been paid off within a year."

If all the persons whose names are on the subscription list of The Pacific would send in the money for renewal when our very courteous reminder is mailed them that the same is needed, it would help greatly in the publication of the paper. There is no margin of profit. Indeed, the probabilities are that there will be a small deficit at the end of the year. To keep it from amounting to many hundreds of dollars, it is necessary that we urge the friends of the paper to give earnest heed to these reminders. The paper must be sustained. Its discontinuance would be a fatal blow to Pacific Coast Congregationalism. Such a thought as that cannot be entertained for an instant. But its maintenance depends on our people realizing their individual responsibility in the matter. Just how to bring about this realization is a problem. If our friends could see things as the one who manages the paper sees them, it is likely that renewals would be coming in more promptly. We cannot discontinue the paper when the time for which a subscriber has paid has expired. To do that would be to lose, in a few months, one-half of our subscribers. Very few people will watch the labels on their papers and renew in time to keep it going to them continuously. When a name is taken from the list it costs considerable frequently to get it back there again. Agents cannot be kept in the field. We know of no other methods by which the paper can be made a success than those now in use. And so, once again, we ask the co-operation of all in order that they may be successfully worked. Friends, do not ask to have your papers discontinued because it is inconvenient to pay the subscription for the year in advance after it is due a few months. It would not be asked for if it were not absolutely necessary to have it.

To endure all things, with an equal and peaceful mind not only brings with it many blessings to the soul, but it also enables us, in the midst of our difficulties, to have a clear judgment about them, and to minister the fitting remedy for them.—[Saint John, of the Cross (1542-1591).

Eastern Washington Letter.

By Rev. T. W. Walters.

Eells Academy, at Colville, Stevens county, had the honor of graduating its first academic class on June 13th. The whole of the commencement exercises speak well for both faculty and students. The graduating exercises were spoken of as worthy of any academy in the land. The graduates were four in number, two young men and two young women, all of Stevens county. One of the young men intends to enter Berkeley, Cal., next fall. The other will take up the study of medicine. The two young women will probably take post-graduate work and be employed as tutors during the ensuing year. Then it is hoped that both will enter Whitman College.

Eells Academy is only four years old, and is considered by all as doing a most commendable work, under the leadership of the wise and energetic Prof. W. S. Davis and the co-operation of an enthusiastic board of trustees, who up to date have provided extra funds to defray the expenses of the Academy. Much can be said in the interest of this school, located as it is near old Fort Colville, the camping ground of the Hudson Bay Company when Whitman and Eells arrived in historic Oregon. Also, this very valley was made sacred by the twelve years' devout and unselfish missionary efforts of Eells and Walker, who abandoned their charge only when ordered by the government, after the massacre at Whitman, the country no longer being safe for the whites. Returning, however, about 1860, Father Eells renewed his acquaintance with these Colville Indians and kept in touch with white settlers as they located in the rich Colville valley, between the present city of Spokane and the Columbia river, and unassumingly preaching the gospel as he traveled from house to house and camp to camp. He paid his last visit, if my memory serves me right, to the Colville valley, the last time he was seen in Eastern Washington. For years Father Eells was the only Protestant clergyman who was known amongst the settlers of this historic valley, and his name remains sacred among the old settlers at the present time. It was the privilege of the writer to follow this sacred man in a missionary tour through this district. Now and again he was rebuked by the remark, "Ha, you are coming, now, are you, when the country is open and there is a prospect of money coming in here? We have been here for thirty years and no minister except Father Eells has cared enough about us to pay us a visit before." There sentiment seemed to be, "We know Father Eells and have confidence in him, but who art thou?" These are literal facts, as I found them twelve years ago.

Four years ago, when the thought came to us to establish an academy in this upper country, after we already had labored eight years

since our first visit, in the capacity of a Christian missionary, inquiries were made as to the expediency and possibility of establishing a Christian academy in this northern country. Investigation revealed that there were between 80 and 90 school districts in Stevens county, but that practically there wasn't a graded school within its bounds, and that in most cases there were held only three months' school each year. Thus the need was evident and the school was started, a building erected, mainly by the citizens of the town of Colville, and to date it has been sustained by tuition and private contributions, the Educational Society not being able to take it under its care. But it is truly hoped that at an early date this worthy Society will see its way open to come to the rescue of Eells Academy. It is hard to conceive of a more worthy enterprise of its kind.

Very gratifying has been the work of the four years, and the commencement speaks well for its future success. The baccalaureate sermon was preached by Rev. T. W. Walters and the address to the graduating class was given by Rev. Wm. Davies. Prof. Davis was retained as principal of the Academy, also Rev. A. A. Doyle as teacher of German. Miss Mosm is also retained as teacher of typewriting and stenography. Other teachers will be provided in due time.

About a month ago we lost your regular correspondent from Eastern Washington, Rev. Jonathan Edwards of Spokane. Have not heard from him since. He is supposed to be in your sunny State, but we wonder why so energetic a man can be so quiet.

Rev. M. B. Morris of Dayton has resigned his charge after nearly three years of successful work. Mr. Morris is to leave August 1st.

Rev. Harry M. Painter has also given up his work at Pataha. It is expected now that he will be called to Rosalia.

Rev. J. P. Cary, who was in charge of the Rosalia work last year, has just resigned.

It is reported that Rev. Henry W. Mote is taking good hold of the work at Sprague.

The Colfax church gave a very interesting entertainment the other evening in the interest of Eells Academy, and netting about \$30. Other churches in Eastern Washington have liberally contributed toward the same object.

The trustees of Woodcock Academy met on June 18th and transacted much important business. Rev. Rosine M. Edwards of Tolt was elected Principal, with Prof. E. S. Woodcock as assistant. In the evening the trustees and their wives participated in a banquet at the academy. Prof. Woodcock acted as toastmaster. Rev. P. B. Jackson, North Yakima, responded to "The Congregational Academy," Principal Miss Edwards to "The Future of Woodcock Academy," Mr. T. C. Elliott, Walla Walla, to "The Trustees"; Rev. Mr. Smith

to "Impressions By the Way," and W. Griffiths, President of the Board, to "When I Was a Boy." School will open in October.

Rev. Rosine M. Edwards has resigned the pastorate at Tolt, Wash. She will spend the summer months in Spokane, going to Ahtanum in time to prepare for the next year at Woodcock Academy.

Rev. A. J. Smith, formerly of South Bend, has accepted a call to Ahtanum and began service there on June 10th. The family are settled in the parsonage.

Washington Letter.

I. Learned

Our State Endeavor Convention is in annual session in this city of Spokane this week, and though not so largely attended, is having one of its best meetings. President Fries is at his best and presides so as to have the whole affair run on schedule time. He has been a great success as the leader of these meetings.

Prof. D. P. Towner of Chicago has charge of the music, which, with his strong trained choir and orchestra, has brought inspiration to the song service.

The principal speakers have been Drs. W. H. G. Temple of Seattle and J. A. Rondthaler of Chicago, and one or both have been on the program each evening. The topics of the latter have been "Christian Patriotism," "The Law of Mutual Aid," and "The World's Hunger for Christ." He also had the Question Box and proved himself a unique answerer to each of the many multiplied inquiries. In his addresses he was both instructive and entertaining. His voice failed him at the last, and owing to the absence of one or two other speakers our own Dr. Temple seemed to have the laboring oar. The audiences always greeted him with applause, and would have been glad to listen to him yet more frequently had there been opportunity. His themes were "Applied Christianity," "Hitting the Mark," and "Patriotic Christians." Dr. Temple preaches on the Sabbath to the Second church, Rev. Wm. Davies pastor, in the morning, and to the Westminster church, Dr. Wallace pastor, in the evening. Other members of the Convention have various pulpits in the city. Rev. D. W. Cram, lately of Lyle, Minn., while en route to Alaska, has stopped off here and will preach in the morning for Pilgrim church, and in the evening for Second church. From here he goes direct to Seattle, and will sail almost immediately for the North.

Rev. Harry M. Painter, late of Pataha, has been called to Rosalia, and will probably accept.

Rev. H. W. Mercer of Long Beach, Pacific county, is called by the Pataha church.

Rev. Samuel Greene will supply the church at Newport on the 24th.
Spokane, June 23d.

God's Word in Manila.

The American Bible Society has received a report from its agent in Manila, the Rev. Jay C. Goodrich, in which Mr. Goodrich states that the climate of Manila and of the Philippine Islands is certainly trying. "We find it necessary," he says, "to hold ourselves in check, for the least over-exertion in such heat extracts one's strength, so that while spirits may be high and ambition undampened, we are utterly prostrated and unfit for any endeavor. The heat varies but little; it continues about the same every day. The evenings are somewhat cooler, and a breeze generally springs up and makes life bearable; when it fails we fail, for we rise in the morning languid and unrefreshed. The plague is here, but has made no great progress. Fevers are upon every hand alert to catch the unwary when the least bit depleted of the strength that repels attack. If one is careful and guards himself, however, there is no reason why he should not pass a long and useful life here in perfect health.

"All the Christian workers upon arrival come to the Young Men's Christian Association. This applies not only to the army representatives, but to the denomination as well.

"The reception of the Scriptures by the Filipinos has been with an eagerness on every hand that is only to be explained by the preparation and power of the Holy Spirit. They are not satisfied with buying and reading the Bible, but keep asking for books on Bible study, and choose Bibles with references and maps. They are thoroughly prepared for the word and buy readily. The people who are here from other islands and other parts of Luzon are anxious to have copies to send to their friends and relatives, and will often sacrifice in order to purchase them. We have only in a few cases met the work of the priests in poisoning the minds of the people against the Protestant Bible, and compelling their burning under threat of excommunication; it is not common, and we hope that as the government of the islands becomes settled that all persecution will disappear.

"A Chinese peddler came to the door of our office the other day to offer for sale some notions. We did not need his wares, but thought he could use ours, so showed him a Gospel. His face lighted up as he took it and asked, 'No mass?' We showed him others, and before he bade us a polite 'adios' he had purchased the Gospels and a Testament. He went his way happy in his new possessions. The people are hungry for the word.

"Our hearts have been chilled and our righteous indignation aroused by the uncovered crimes of compulsory ignorance and religious bigotry and oppression in these most

beautiful islands, crimes for the most part against a people as teachable and apt to learn as any in the world. It is not our purpose to lay these crimes at any door, but to point out the fact that these outrages on the name of Christianity would not have been possible had there been an open Bible, and to the plain duty devolving upon Protestantism to give as speedily as possible to these millions so providentially brought to our notice and under our care God's message. To the great multitude who cannot read the Bible, it is a closed book. Our first missionary duty is to enlighten.

"It will be advisable to establish a Bible Society depository in the principal city of each island as rapidly as reliable men can be found to sell the books on commission. On both Panay and Negros the Spanish-speaking natives are very anxious for Protestant work and the Bible. For all kinds of Christian work, and especially the distribution of the Scriptures, the prospect is very bright.

"A very interesting feature of duties here will be the work among the Chinese. There is said to be about one hundred thousand in and about Manila.

"The Chinese are coming into Manila rapidly, and will hold their place as the chief commercial people of the city. The figures given as the present Chinese population is far below the actual.

"We are finding many remarkable cases of conversion by reading the Scriptures."

The American Bible Society has authorized its agent in Manila to proceed at once to engage suitable men to prepare tentative versions of the gospels in Pampanga, Visayan, Cebuano, Zambal, and Ilocano. The emergency is said to be such that it is not deemed advisable to wait till men learned in Greek become competent to undertake this important work, and the versions must at first be made, not from the original, but from the Society's modern version of the Spanish.

Colonel Baden-Powell, who, at the outbreak of the Transvaal war, asked to be placed in "a warm corner," has now held his "little corner" long enough to break all British siege records, including that of Lucknow. The place he has held so long, by the way, is, according to *Collier's Weekly*, pronounced Mahfeking, not Mafeking. In regard to the colonel himself, Dr. Haig Brown, his former headmaster at Charter House, has this to say: "I notice that the name is invariably mispronounced," said the doctor. "The 'a' in Baden is generally given the sound 'ah,' but it should have the usual sound of 'a,' as in 'Bathing Towel,' which was his nickname among the boys at school. The boy was essentially the father of the man; he was very active, lively, full of fun and amusement, and exceedingly popular with his schoolfellows."

Just for Fun.

Jane: "I told you a secret yesterday and you went right off and told it." Kitty: "I know it." Jane: "What did you do that for?" Kitty: "What pleasure is there in telling anything that everybody knows."—[Detroit Free Press.]

"Isn't this the most delightful weather you ever saw?" exclaimed the exuberant young man. She turned upon him with the icy manner which only a girl can command, and answered: "I never saw any weather. My impression has always been that weather is invisible."

Said Mrs. Gadabout, who had come to spend the day, to little Edith: "Are you glad to see me again, Edith?" "Yes, m'm, and mamma's glad, too," replied the child. "Is she?" "Yes, m'm. She said she hoped you'd come to-day and have it over with."—[Ohio State Journal.]

As a train was moving out of a Scotch station a man in one of the compartments noticed that the porter, in whose charge he had given his luggage, had not put it into the van, and so shouted at him and said: "Hi! you old fool! What do you mean by not putting my luggage in the van?" To which the porter replied: "Eh, man! yer luggage is ne'er such a fool as yerself! Yer i' the wrang train!"

"A Baptist and a Methodist minister were by accident dining at the same house," says *Current Literature*. "As they took their seats there was an embarrassed pause, the hostess not knowing how to ask one minister to say grace without offending the other. The small son quickly grasped the situation, and half-rising in his chair, moved

Not Exactly Sick But—

Neither are you well. The frequent headaches, the fatigue after slight exercise; the lack of appetite, want of energy, a slight but troublesome pain here or there, the loss of flesh and strength; the ease with which you take cold; all this indicates that your health is not as it should be. What is the best thing to do?

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his finger rapidly around the table, reciting:

"Eny meny miny mo.
Catch a nigger by the toe."

He ended by pointing his finger at the Baptist minister and shouting, "You're it!" The reverend gentleman accepted the decision and said grace, but it lacked the usual solemnity.

When the new minister, a handsome and unmarried man, made his first pastoral call at the Fosdicks, he took little Anna up in his arms and tried to kiss her. But the child refused to be kissed; she struggled loose and ran off into

the next room, where her mother was putting a few finishing touches to her adornment before going into the parlor to greet the clergyman.

"Mamma," the little girl whispered, "the man in the parlor wanted me to kiss him."

"Well," replied mamma, "why didn't you let him? I would if I were you."

Thereupon Anna ran back into the parlor, and the minister asked, "Well, little lady, won't you kiss me now?"

"No, I won't," replied Anna promptly, "but mamma says she will."—[Harper's Bazar.]

MEASURE FOR MEASURE.

Love begets love. Kindness is by kindness. It is very foolish for us to complain that nobody does for us; such complaint is impeachment. The proper inference from it is that we have not done much for others. Certainly, nine cases out of ten, people are themselves to blame when they are not well treated. This is a matter entirely in our hands. As a rule, we get all the attention and our-

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tesy and consideration that we in any way deserve. If any one claims otherwise, the burden of proof is on him, and he will find it a difficult task to persuade the impartial, unsympathetic public that he has been harshly used.

We wait for others to love us, and seek us, and begin to be good to us, when there is really no sufficient reason for them to begin. Unselfishness on our part is lacking, yet we have much to say about the selfishness of others. We count it extremely hard when we enter a new place that folks do not call on us or welcome us, yet we have never been in the habit of taking any pains about strangers. If we do not find sunshine where we go, it is chiefly because we do not carry it with us. If men do not smile at your coming, it is because there is no smile on your face. People can have love who earnestly desire it and really deserve it.—[Zion's Herald.]

THE NEW CHURCH MEMBER.

While the person who has united with the church should have the tenderest nurture, yet, on the other hand, he should not expect too much at the hands of the older members of the congregation. He should remember, first, that they are very fallible, and may neglect their duty and miss the mark in many ways.

Then he should also bear in mind that most of them are busy people, having many cares and duties devolving upon them, so that they cannot always bestow upon others the attention that may be expected.

No person who unites with the church should expect too much of his fellow-members. He should at least try to take care of himself and his own spiritual interests, and should not beguile himself with the expectation of being coddled and petted. It is the duty of all rather to minister to others than to be ministered unto.—[Our Young Folks.]

True religion teaches us to reverence what is under us, to recognize humility and poverty and (despite mockery and disgrace) wretchedness, suffering, and death as things divine.—[Goethe.]

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FIRST THINGS.

1. Keep a list of your *friends*; and let God be the first in the list, however long it may be.

2. Keep a list of the *gifts* you get; and let Christ, who is the unspeakable gift, be first.

3. Keep a list of your *mercies*; and let pardon and life stand at the head.

4. Keep a list of your *joys*; and let the joy unspeakable and full of glory be first.

5. Keep a list of your *hopes*; and let the hope of glory be foremost.

6. Keep a list of your *sorrows*; and let sorrow for sin be first.

7. Keep a list of your *enemies*; and however many there may be, put down the "old man" and the "old serpent" first.

8. Keep a list of your *sins*; and let the sin of unbelief be set down as the first and worst of all.—[Christian Budget.]

QUIETNESS WITHIN.

"We cannot make the world quiet about us; its noise cannot be hushed; we must always hear its clatter and strife. We cannot find anywhere in the world a quiet place to live in, where we shall be undisturbed ourselves. We cannot make people around us so loving and gentle that we shall never have anything harsh, uncongenial, or unkindly to offend us. The quietness must be in us, in our own hearts. Nothing else will give it but the peace of God. We can have this peace, too, if we will. God will give it to us if we will simply take it."

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Hall.]

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